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CONTENTS.

Page

On Orthographical Expedients. By Edwin Guest, Esq. 1

On the Formation of Words by the further Modification of Inflected Cases. By the Rev. R. Garnett. 9

On the Construction of ὅπως μὴ with a Past Indicative. Communicated by the Rev. G. C. Renouard. 17

On the Formation of Words from Inflected Cases (*continued*). By the Rev. R. Garnett 19

On the Elements of Language; their arrangement and their accidents. By Edwin Guest, Esq. 31

On the Misuse of the terms Epenthesis and Euphony. By T. H. Key, Esq. 45

On the Origin of the Demonstrative Pronouns, the Definite Article, the Pronouns of the Third Person, the Relative, and the Interrogative. By T. H. Key, Esq. 57

On the Elements of Language; their arrangement and their accidents (*continued*). By Edwin Guest, Esq. 71

Attempts to suggest the Derivations and Affinities of some Greek and Latin Words. By the Rev. Dr. Davies 89

On Greek and English Versification. By Henry Malden, Esq. 95

On certain Initial Letter-changes in the Indo-European Languages (*continued*). By the Rev. R. Garnett 111

On the Names of the parts of the Human Body as common to the several Families of the Indo-European Language. By T. H. Key, Esq. 115

Notes on the Galla Verb and Pronouns. By F. W. Newman, Esq. 125

Page

On apparent exceptions from the Triliteral form of Monosyllabic Roots. By T. H. KEY, Esq. 130

On the Noun, or Name, as an instrument of Reasoning. By THOMAS DYER, Esq..... 137

English Etymologies (*continued*). By H. WEDGWOOD, Esq... 149

On the Nature and Analysis of the Verb. By the Rev. R. GARNETT 159

On the Elements of Language; their arrangement and their accidents (the Labials). By EDWIN GUEST, Esq. 165

On the Nature and Analysis of the Verb (*continued*). By the Rev. R. GARNETT 183

On the Elements of Language; their arrangement and their accidents (the Labials). By EDWIN GUEST, Esq. 187

On the Origin of the Greek Hermēs. By Dr. TRITHEN..... 201

On the Origin of certain Latin Words. By T. H. KEY, Esq. 205

On the Nature and Analysis of the Verb (*continued*). By the Rev. R. GARNETT 213

On the Written Language of China. By THOMAS WATTS, Esq. 219

Contributions to the Philological Ethnography of South America. By Sir R. H. SCHOMBURGK 228

On the Tumali Language. By Dr. LORENTZ TUTSHEK..... 239

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PHILOLOGICAL SOCIETY.

VOL. III. NOVEMBER 27, 1846. No. 51.

Professor WILSON, V.P., in the Chair.

The following works were laid on the table:—

"Gesenius' Hebrew Grammar enlarged," by E. Rödiger, D.D.: translated by Benjamin Davies, Ph.D. of the University of Leipsic: London 1846, presented by the Translator.—"A Grammar of the Mosquito Language," by Alexander Henderson, Belize, Honduras, New York 1846, presented by Dr. Davies.—"Address to the British Association for the Advancement of Science," by Sir R. I. Murchison, London 1846, presented by the Author.

A paper was then read:—

"On Orthographical Expedients," by Edwin Guest, Esq.

The laws of letter-change have been investigated with a zeal, which may have been called for by the importance of the subject, but which has certainly not been attended with a proportionate success. An humbler line of research, and one which promised more satisfactory results, has been comparatively neglected. A knowledge of the contrivances resorted to at different periods to express the various articulate sounds used by language, would seem to be essential to any real progress in philological science; but the slight attention which has been hitherto paid to the subject is calculated rather to discover than to enlighten our ignorance. Philologists have generally hurried over inquiries which led to no immediate result, and whose chief object was merely the removal of difficulties from the way of future investigations.

It is probable there never was a language which had all its sounds represented by their appropriate symbols. A spoken language is ever liable to change; and though peculiar circumstances—such as the existence of a national literature, and reading habits widely spread among the people—may check, they have never yet been known entirely to subdue this tendency. But a system of orthography is much less flexible than the language to which it has been accommodated; *litera scripta manet*, and the difference in the rate of change between the written and the spoken language must necessarily produce a certain amount of *conventional* spelling, which may prove a serious obstacle in the way of philological inquiry.

In the older and the purer languages, discrepancies between the spelling and the pronunciation were probably rare and comparatively unimportant. In certain cases a letter may have been permuted,

that is, changed to some kindred letter, without such permutation being indicated by the orthography; but as the change was no doubt regulated according to fixed and definite laws, the reader was sufficiently forewarned, and little or no inconvenience resulted.

Much inconsistent spelling has been introduced into the more modern languages by the attempt to exhibit the etymological connexion of words; and the mischief has in some cases gone much further than a mere question of orthography. Ignorance has often suggested false etymologies; and the corresponding orthography has not unfrequently led to false pronunciation and a serious perversion of the language. For example, the old word *causey* was spelt *causeway*, and *life-lode*, *livelihood*, and the pronunciation of these words is now generally accommodated to the corrupt spelling, though it is presumed that no one, who regards purity of style, would under any circumstances employ terms so barbarous.

In certain Celtic constructions the initial consonant is very generally permuted. Thus, after the pronoun *dy* thy, the Welsh noun changes an initial *p*, *c*, *t*, to *b*, *g*, *d*; and from *pen* a head, *coes* a leg, *tad* a father, we have *dy ben* thy head, *dy goes* thy leg, *dy dad* thy father. In Irish orthography, the permuted letter instead of being displaced by its substitute is merely preceded, or as the Irish grammarians express it, eclipsed by it. Thus from *pobul* a tribe, *coll* ruin, *tigh* a house, we have *ar bpobul* our tribe, *ar gcoll* our ruin, *ar dtigh* our house, the nouns being pronounced as if they were written *bopul*, *goll*, *digh*. This expedient is certainly an awkward one, but it possesses the merit of bringing both the radical and the adventitious letter to the notice of the reader.

In other European languages the change of letter generally takes place in the middle or at the end of words, and the new letter is affixed instead of being prefixed to the letter which it eclipses. In the Old-French the *v*, which answers to the Latin *b*, is generally written *bv*; and instead of the modern spelling *devoir*, *feve*, *fevre*, &c., we find in Cotgrave *debvoir*, *febve*, *febvre*, &c.; and the feminine forms of *naif*, *neuf*, &c. are written by the same author *naifve*, *neufve*, &c. A similar mode of spelling is still commonly used in the Swedish. In this language, as in the English, most nouns ending in *f*, change the *f* to *v* when they take the plural inflexion; but instead of superseding the *f*, as in English, the *v* is employed merely to eclipse that letter—*graf* a grave, *grafvar* graves.

In certain Gothic dialects the final *d* was sometimes pronounced *t*, particularly in the combinations *nd* and *ld*. During the fifteenth and sixteenth centuries this pronunciation was commonly represented by *ndt*, *ldt*. In some Gothic dialects, and more especially in Danish, we may still occasionally find examples of this old-fashioned spelling—*feldt* the field, *pandt* a pawn, &c. In our own dialects, the final *th* was sometimes pronounced *t*, and in our Northern MSS. we often find *with* written *wit*. Certain MSS. instead of rejecting the *th*, employ the eclipsis and write *witht*; and a similar orthography is sometimes met with in other instances, for example in *northt*, *fortht*, *birtht*, &c. In some of our southern dialects the final *th* was

superseded by *d*. In the Romance of Octovian we find *wylled, casted, fallyd*, &c. for *willeth, casteth, falleth*, &c.; and we also occasionally find the third person singular of *have* spelt *hathd*. This word the writer certainly intended to be pronounced *had*, and the spelling is therefore a clear case of an eclipsis.

There are a number of Anglo-Saxon words ending in *cg*, whose orthography may admit of a like explanation—*brycg* a bridge, *hrycg* a ridge, *ecg* an edge, *hrincg* a ring, &c. In many of these cases we find diversity of spelling, *c* or *g* occasionally taking the place of *cg*, as *bryc, hryc, hrinc*, &c., or in later MSS. *bryg, hring*, &c. The ending *cg* seems to have originated in an attempt to accommodate the spelling of an earlier literature to the requirements of a dialect which preferred the *g*.

There is another orthographical expedient, to which perhaps the name of *apposition* might be given, inasmuch as the adventitious letter, instead of eclipsing, merely modifies the letter to which it is attached. The Romaic or modern Greek may furnish us with an example. This language, as is well known, has no characters to represent *b* and *d*—its *β* being pronounced as *v*, and its *δ* as *dh**, a mode of pronunciation, by the bye, which prevailed in our own universities till the reformation introduced at Cambridge by Sir John Cheeke in the middle of the sixteenth century†. When it is necessary to express the sounds of *b*, *d*, the modern Greeks take the corresponding whisper or hard letters *p*, *t*, and in order to vocalize them, prefix the vocal or soft letters which most nearly resemble them in the circumstances of their formation; and thus they obtain the combination *mp* to represent *b*, and *nt* to represent *d*. Some years back, a coin of the Lower Empire was brought to the writer, which it was said had puzzled not a few of our numismatists. The name of the emperor was spelt Μπαλντουινος, and the coin of course belonged to one of the Baldwins‡.

Perhaps we may obtain another example within the limits of our own language. It has been observed elsewhere§, that *Floyd* and *Fluellyn* are the English representatives of the Welsh names Lloyd and Llewellyn. Now if the writer may trust his ear, the Welsh *ll* is related to *l*, not (according to the commonly received opinion) as *th* is to *t*, but as *v* is to *f*, or *th* to *dh*; in other words, *ll* is the whisper-letter corresponding to *l*,—distinguished, it may be, by the circumstance of its being strongly pronounced. If this be the true representation of the case then, in the words *Floyd* and *Fluellyn*, *f*

* *dh* represents the sound of *th* as heard in *this, they, thither*, &c.

† The new pronunciation seems to have worked its way but slowly at Oxford. Gill, who was a Cambridge man, and who wrote as late as the year 1611, slily calls *v, dh*, "*β, δ* Oxoniensium."

‡ The death of the friend who brought this coin prevents the writer from tracing it to its present possessor; no mention is made of it in the ordinary text-books, and a search for it in our national collection has proved unsuccessful. Perhaps some of the readers of this paper may be able to communicate information respecting a coin which is for several reasons interesting to the numismatist as well as to the philologist.

§ Proceedings of the Philological Society, vol. iii. p. 258.

has been prefixed to *l* by way of apposition, merely to indicate its change from a vocal to a hard or whisper-letter*.

If in pronouncing the syllable *av* we dwell on the last letter and drop the voice, we find ourselves pronouncing the letter *f*; the organs remain without change of position, but we are sensible of a greater strain upon the muscles immediately we exchange the vocal for the whisper-sound. The truth is, that a very gentle breathing will set the vocal ligaments in vibration, but it requires the forcible expiration of a large volume of air to make a whisper-sound sufficiently audible. Hence the whisper-letters have, with much propriety, been called the *hard* letters, and have in some languages been represented by a duplication of the corresponding soft or vocal letters†. In Welsh, for example, the sound of *v* is represented by *f*, and that of *f* by *ff*; and at the end of Icelandic words these characters, *f*, *ff*, have similar powers. *Ff* is often met with in our English MSS., but the writer cannot call to mind any instance in which it is used to distinguish the whisper from the vocal letter‡; in MSS. of the fourteenth century we often find *ff* used at the beginning, and *f* in the middle and at the end of words; and at a later period the duplicated letter appears to have been treated as a mere capital. We might perhaps infer that the principle now treated of was not unknown to English orthography, at least as regards the sibilant, when we compare the pronunciation of *hiss*, *ass*, *princess*, &c. with that of *his*, *as*, *princes*, &c.; but we may account for the spelling of *hiss*, *ass*, &c. on another principle hereafter to be noticed, and therefore any such inference must, to say the least, be extremely doubtful.

We have said that in the fourteenth century *ff* was used as an initial, and *f* as a medial and final letter; a like lavish expenditure of means has characterized our orthography in other instances. On the introduction of Christianity, the Runic characters gave way to the Roman, and the Runic letter þ (th) was replaced by a modification of the Roman *d*—ð. In some of our Northern MSS. the sound of *th*, whether whisper or vocal, is always represented by ð, and in certain MSS. of late date by þ; but in the greater number of our Anglo-Saxon MSS. *both* these letters occur, and though it may be unsafe to affirm that they never distinguish between the two sounds of *th*, yet in most cases it is clear that þ is treated merely as an initial letter, and ð as a medial or final. From the fourteenth to the

* *Thl* is sometimes employed by philologists to represent *ll*, but as the initial *th* has always a hard or whisper-sound when followed immediately by a consonant, this orthography may be explained on the same principle as the combination *fl*.

† In one curious instance the reverse of this principle has prevailed. In certain Irish MSS. the initial *p*, *c*, *t* are permuted to *b*, *g*, *d*—not by prefixing these last letters, but—by using the duplicated letters *pp*, *cc*, *tt*. This expedient has been evidently adopted with a view of making the orthography more symmetrical to the eye.

‡ It may seem that such distinction was intended to be made in the spelling of the words *of* and *off*: but in all probability *off* represents the Old-English *offe*, which is always used by Ormin as a dissyllable, and which doubles the *f*, according to the common rule for indicating the short vowel.

seventeenth century the letters *v*, *u*, were treated much after the same fashion, and we find the combinations *vs*, *vp*, *vnder*, *vche* (each), *viniter* (vintner), &c., by the side of *haue*, *loue*, *euer*, *siluer*, *ryueres*, *muche*, &c.—the writers thus throwing away an easy and obvious method of distinguishing between the vowel and the consonant, of which our language stood much in need, and the convenience of which is now generally felt and acknowledged.

The expedients which have been resorted to to express the different affections of the English vowel are singularly varied, and in some cases do not admit of an easy explanation. The long quantity seems very commonly, and from a very early period, to have been indicated by a doubling of the vowel. In Anglo-Saxon MSS. we meet with such words as *aac* an oak, *gaad* a goad, *gaast* a ghost, &c., and *ee*, *oo*, are still used in English orthography, though owing to change of pronunciation we can no longer trace any relation between the sounds of the simple and the duplicated vowel. The sound of the long *i* was, at a comparatively recent period represented by *ii* or *yy*; Sir John Cheeke uses the *ii*, and in MSS. of the fifteenth and sixteenth centuries such orthography as *wyyf*, *lyyf*, *abyyd*, *wyys*, *fyyr*, &c. is not uncommon. In Anglo-Saxon we often find the vowel accented—*á*, *é*, &c. The nature of this accent has not yet been ascertained, but it seems certain that, in some cases at least, it does *not* indicate the long quantity. At a later period it was probably considered as lengthening the vowel, for the Elizabethan writers sometimes added it even to the duplicated vowel, and wrote *wée*, *féete*, &c. for *we*, *feet*, &c.

The time used in pronouncing the shorter vowels seems to be too short to produce that stress of voice which distinguishes our modern accent. If we would accent the first syllable of *be-come*, we must either lengthen the *e* and pronounce the word *bee-come*, or add to it the adjoining consonant and so pronounce the word *bec-ome*. If we wish to keep the short *e*, and at the same time to preserve the last syllable entire, or to give a marked and forcible utterance to the accent, we must dwell on the *c*, or in effect double that consonant, and pronounce the word *bec-come*. In this necessity no doubt originated that important rule which doubles the consonant of an accented syllable when the vowel is a short one, as *whip*, *a whipper*, *hit*, *a hitter*, &c.

This rule has prevailed in our own language from the remotest period, and is very generally recognised in the modern languages of Europe. It early gave rise to another rule, by which the consonant was doubled after the short vowel in monosyllables; and at the beginning of the thirteenth century there was written a long poem, called the Ormulum, in which *every* short vowel is followed by a duplicated consonant, even though it occur in an unaccented syllable, as *waterr*, *filledd*, &c. In Swedish monosyllables, the final consonant (unless it be an *n*) is always doubled after a short vowel, as *hopp* hope, *hatt* a hat, *full* full, *viss* certain, &c., which are thus distinguished from *hop* a heap, *hat* hate, *ful* foul, *vis* wise, &c. English monosyllables which double the consonant are not very nu-

merous, and the peculiarity in their spelling may be explained on another principle, which has been already alluded to; and as there are no cases in which the use of a single consonant indicates a long vowel, it may be doubted whether this mode of distinguishing the quantity of the vowel has left any traces behind it in the modern orthography of our language. We still however show something like an acknowledgement of the principle in which these orthographical expedients originated, inasmuch as we write certain monosyllables with a double consonant, but use only a single consonant when the same word forms the unaccented syllable of a compound—*full hopeful, fell woolfel, bill twibil,* &c.

During the last three or four centuries a third means has been used to mark the length of our English vowel-sounds, which depends upon principles peculiar to our language, and which has greatly increased the perplexities of our English orthography. The final vowels of the Anglo-Saxon were all of them represented in the Old-English by the final *e*, and the loss in pronunciation of this final *e* is the characteristic mark of our modern dialect. In the Old-English, *time, shame, rose,* &c. were dissyllables, and showed clearly by their orthography that the vowel of the first syllable was a long one. When at the close of the fourteenth century the final *e* became mute, the same spelling was still preserved, and it gradually was established as a rule, that when a mute *e* followed a single consonant the preceding vowel was a long one. Hence came the spelling of such words as *wise, tame, bone,* &c., where the final *e* at no time represented an essential part of the word, but was introduced in comparatively recent times for merely orthographical purposes. One of the results which followed from the establishment of this principle, was the saving of many of our monosyllables from the duplication of the final consonant. If the presence of the mute *e* indicate a long vowel, conversely its absence must indicate a short one; if the vowel be long in *mane, white, rote,* &c., it must be short in *man, whit, rot,* &c.

The use of the mute *e* afforded also another method of representing the short vowel. In the Old-English dissyllables *sunne, bedde,* &c., the first vowel was short by virtue of the rule which has been already noticed; and at a later period it was held, that a mute *e* following a double consonant indicated that the preceding vowel was a short one. In the sixteenth and seventeenth centuries this rule was very generally followed. From a school-book* of the latter century are selected the following examples:—*egge, legge, dogge, hogge, pigge, cracke, rocke, mocke, mucke, bedde, padde, madde, scoffe, chaffe, staffe, graffe, muffe, stuffe, henne, penne, starre, jarre, warre, carre, ferre, abhorre, deferre, crosse, distresse, wildernesse.* It was probably from this orthography that we obtained, by rejecting the final *e*, the few cases of double consonants at the end of words which are to be found in modern English orthography, such as *scoff, chaff,* &c., *cross, distress, wilderness,* &c.

A very curious mode of representing certain affections of our

* Den Engelschen Schoolmesster, Amsterdam, A.D. 1658.

English vowels still remains to be noticed. As early as the fourteenth century, and probably even earlier, the liquids *l* and *r* became mute in certain combinations, the sound of the preceding vowel being generally modified by way of compensation. Hence originated the custom of representing such modification of the vowel by means of a mute liquid. In modern usage the *l* is not pronounced in such words as *calf*, *half*, &c., *chalk*, *talk*, &c., and in our northern counties *old*, *bold*, *colt*, &c. are pronounced *owd*, *bowd*, *cowt*, &c. Hence we can readily understand the sounds intended to be expressed by the peculiar orthography which is met with in the works of some of our northern writers as late as the seventeenth or even the eighteenth century—*to rolp* to roup*, *nolt* nowt (neat-cattle), *older* outher (either), *polk* a powk, *halk* a hawk, &c. In the north of England the final *l* is dropt after the broad vowels, as *a'* all, *woo'* wool, *to pow* to pull, &c., and in our MSS. we find it omitted even after the narrow vowels, *we* for *well* being often met with. Consequently we are prepared for such spelling as *pollis* paws, *rollaris* rowers, and *linsel*, which is used by Harrison and others his contemporaries for *linsey*.

When *r* occurs as the final consonant of a syllable, it is commonly dropt in English pronunciation, unless the following syllable open with a vowel. The word *farther* differs in pronunciation from *father*, merely in the greater length which is generally given to the first vowel-sound†. We accordingly find the mute *r* sometimes added to *a* or *o* merely to lengthen their quantity.

Here shewes how at the battell of Shrowesbury, &c. Erle Richard, &c. notably and manly behaved hymself to his great *larde* and worship.—Rous, Life of R. Bauchamp, Jul. E. iv.

> And *dorter* he adde god, he þo3te he wolde fonde
> Make hyre 3ut, 3yf he my3te, quene of Engelond
> Þat Aldred nolde spousy no3t his *dorter* he was in fere, &c.
>
> R. Glou. 326.

On the same principle Jennings represents the West-country pronunciation of *eight* by *art*.

Again, the final syllable *er* is now pronounced like the final *e* of the Old-English, and this pronunciation must have been common, at least in some of our dialects, some four or five centuries ago, for in MSS. of the sixteenth century we often find *manne*, *somme*, &c. written for *manner*, *sommer*, &c. The final syllable *er* has been occasionally used, particularly by modern authors, to express the sound of the Old-English final *e*. When Jennings writes *toor* as a West-of-England synonym for *toe*, it is clear he is merely giving

* *Hreopan*, A.-S., to make an outcry.

† A North-countryman or an Irishman would no doubt pronounce the *r*, or even a Londoner if his attention were alive upon the matter; but in his ordinary conversation, the Southern Englishman never pronounces a final *r*, unless it is followed by a vowel. He talks indeed of an "obscure pronunciation" of this letter, but there is clearly no vibration of the tongue, and without such vibration no *r* can be pronounced. The "obscure pronunciation" is nothing more than a modification of the preceding vowel-sound.

us the old pronunciation to which the spelling of *toe* was accommodated. So when he writes *larks-leers* as the provincial equivalent for *larks-leas*, he is merely telling us that the Old-English diphthong is still preserved in the pronunciation of our western counties.

This paper is much less complete than the writer wished to have made it, but some of the peculiarities of our orthography require for their explanation, an inquiry into the letter-changes of our language much too intricate and difficult to be discussed incidentally. It is hoped however that enough has been done to show that the system of English orthography, inconvenient and inconsistent though it may seem, is not entirely without principles; it may be a mighty maze, but it is not altogether without a plan; and till that plan and those principles are investigated, vain, and worse than vain, will be all attempts to reform it.

PHILOLOGICAL SOCIETY.

VOL. III. DECEMBER 18, 1846. No. 52.

Rev. RICHARD GARNETT in the Chair.

The following work was laid on the table :—

"English Etymologies," by H. Fox Talbot, Esq., London, 1847, presented by the Author.

A paper was then read—

"On the Formation of Words by the further Modification of Inflected Cases." By the Rev. Richard Garnett.

It is pretty generally admitted by modern German philologists that the possessive pronoun in many languages is either directly formed from the genitive case of the personal, or is closely related to it. In many instances the two classes are interchangeable with each other; and there is, in a great majority of languages, a decided resemblance of form :—thus *me-us, tu-us, su-us,* are naturally referable to *me-i, tu-i, su-i,* and the German *mein-er, dein-er,* &c., with the disjunctive forms *der mein-ige, der dein-ige,* show an equally close affinity to the personal genitives *mein, dein.* Now it seems clear that a similar mode of formation is abstractedly possible in other classes of words. Adjectives, in most cases, bear the same analogy to substantives that pronouns possessive do to personal, and if one species of words could be formed on the basis of an inflected case, there seems no valid reason why another might not be equally so. Of course we do not here speak of such words as sorrowful, truthful, godlike, respecting the composition of which there is no manner of doubt; but of adjectives like δῖος, ἡμάτιος, &c., having a common base with the corresponding substantives, but distinguished from them by their application, and by terminations which appear to have no separate meaning. It is not necessary here to repeat what has been advanced on former occasions respecting the significance or non-significance of those elements; the object of the present paper being to show that there are at the least plausible grounds for believing that many of the words in question are formed from nouns, and not from the nominative or the crude form, but from oblique cases.

It has been already remarked, that in some classes of languages the whole process of formation is carried on by means of postpositions, generally of a known and determinate signification. One of the most remarkable of these appears to be the Basque. In this there are no prepositions, in our sense of the term, nor scarcely any separate particles of relation; the connection and separation of terms being shown by postfixes respectively denoting *of, to, for, in, with, by,* and all other ordinary relations of time, place or manner. When these postfixes are combined with nouns, they are of course equivalent to the cases of corresponding meaning in other languages,

and a certain number of them are exhibited as such by the native grammarians. It is one of the many peculiarities of this language, that any case, singular or plural, is capable of becoming the basis of a fresh formation. Every case of a noun, or every person of a verb may be made to constitute a fresh stem, capable, according to circumstances, of being conjugated as a verb, declined as a new noun or adjective, or employed as an adverb. This unlimited capability of expansion is of course subject to some restrictions in practice, and the majority of derivatives obtained in this way will be found to consist of abstract nouns and adjectives. Thus L'Écluse, in his 'Grammaire Basque,' observes that four adjectives may be formed from the oblique cases of every noun, generally from those which correspond to the genitives and datives in other languages. For instance, *egun-eco*, for a day, one of the datives of *egun*, by appending the postpositive article becomes *egunecoa*, daily, which is in itself capable of being carried through a long series of inflections. In like manner, *ceru-co*, *lurreco*, datives of *ceru*, heaven, *lurrà*, earth, form *ceru-co-a*, heavenly, *lurrecoa*, earthly: gen. *cerucoaren*, *lurrecoaren*, &c. &c. The analysis is simple and obvious, the, or that, *for* heaven or earth. It is plain that similar words are equally capable of becoming substantives if used in a concrete sense.

The illustrations of this principle furnished by the Hungarian language are almost as numerous and important as those supplied by the Basque. The common sign of the genitive, both singular and plural, is *é*, which is in fact itself an oblique case of the pronoun of the third person *ö*, and has the force of the Latin *sui* or *ejus*. Every noun or pronoun augmented with this element, may, as in Basque, become a fresh stem, capable of inflection through all the usual cases. Thus *ur-é*, gen. of *ur*, *dominus*, may become *ur-ét* (acc.), *dominicum*; *ur-e-töl* (ablat.), *dominico*, plur. *ur-ak-e*, quod est dominorum, &c. This process may be still further varied by the insertion of the pronominal affixes; *e. gr. ur-am* = *dominus meus*, may become *ur-am-é*, qui est domini mei, and so on through all the persons singular and plural. The application of the principle is not confined to the genitive: several other formations with postpositions, corresponding to the cases in other languages, are equally capable of becoming new nominatives, not unfrequently used as different parts of speech. Thus the formation called the *casus substitutivus*, answering to the *nuncupativus* or predicative case of the Finnish and Lappish grammarians, may be employed either as an adverb or the stem of a verb: *e. gr. atya*, a father, *aty-ul*, as or like a father, Germ. *vater-lich*; *könyör*, mercy, *könyör-ül*, in a merciful manner, or as *v. a.* to pity. The caritive or privative case, formed in Hungarian by the post-positive *talan* or *atlan*, may equally become an inflected adjective, answering to the German formation in *-los*: e. gr. *atya-tlan*, subst. without a father, adj. fatherless; plur. *atyatlan-ok* = Germ. *vater lose*.

The same principle prevails to a considerable extent in all the Finnish dialects. In these the caritive case is regularly employed as an adjective, sometimes unaltered, and sometimes with a slight addition, as Finn. *armo*, love, affection; caritive case *armo-tta*, without

affection; adj. *armotto-m*, unfeeling; plur. *armottom-at*. Other cases may be treated in the same manner: thus *armoin-en*, merciful, is formed on the basis of the genitive plural, and *armoll-inen*, of the same signification, from the dative singular. Many of the abstract nouns in the Finnish dialects are formed upon the same or similar principles.

It is readily conceded, that no language of the Indo-European class, in its actual state, exhibits anything approaching to a parallel with the general structure of the Basque. Though there is little doubt that the formative terminations of Sanscrit, Greek, Latin, German, &c. were originally postpositions, they are now so closely incorporated with the words to which they are attached, that their separate existence and proper import can only be inferred by analogical reasoning. Nevertheless there remain partial evidences, scarcely equivocal, of the operation of the same principle of formation, leaving room to suspect that a careful investigation might bring to light many others.

Many examples of adjectives and other words formed from cases, or terminations having the force of cases, of simple substantives, might be produced from a variety of languages, a selection from which will be given in the tables. It is obvious that derivatives from adverbs, prepositions and other particles are reducible to the same category, it being notorious that the great bulk of those words are merely oblique cases of nouns or pronouns. Thus, in Icelandic there are a number of derivatives from the conjunction *ef*, if; which itself, as may be proved by an extensive induction, is only an ablative or instrumental case of a pronominal root resolvable into *with that*; a phrase actually employed instead of *if*, in old English poetry.

Some obvious examples are furnished by the language of the Ossetes. In this are a multitude of nouns ending in *aen*, denoting the place appropriated to any particular action, regularly inflected through a variety of cases in both numbers. They are all however mere dative cases of the corresponding abstract nouns: e. gr. *zaun-aen*, a walking-place (ambulatorium), is the dative of *zaun*, ambulatio, being in fact an elliptical expression of [place] *for* walking. Several other classes of words are formed from oblique cases of nouns in a manner exactly analogous. The Georgian language furnishes a curious parallel to the above-specified formation. The particle *sa*, having, according to Brosset, the force of *for*, is, when postfixed to a noun, the sign of the dative case: e. gr. *marili*, salt, maril*sa*, to salt. But when prefixed, it converts the noun either into a substantive implying *use, application, instrument*, v. t. q., or into an adjective of possession, quality, &c. Thus *sa*-marile is a thing *for* salt, *i. e.* salt-cellar; while from *wardi*, rose, dat. ward-*sa*, are formed *sa*-warde, adj. rosy, and *sa*-wardi, subst. a rosary or chaplet. It is obvious that the force of the particle is the same, whether postfixed or affixed, and that the slight difference in application is merely for the sake of distinction. Most of the ordinary adjectives of the Ossetes and many Armenian ones are either simple genitives, though capable of

inflection when used substantively, or formed from the genitive case with a slight change of form.

Similar phænomena are presented by languages of a more decidedly Indo-European structure. For example, in German there is an unequivocal instance of the formation of an adjective from a dative in the word *vorhandener*. This is regularly inflected as an adjective of three terminations, both in the indefinite and definite form, and does not differ either in form or application from the great body of words of the same grammatical class. Nevertheless, it is a mere secondary formation from the dative plural of *hand*, in construction with the preposition *vor*, being in fact nearly equivalent in its composition to the Basque *aurre-coa* (present = *pro facie* or *conspectu*). Several other compounds from *hand* follow the same analogy.

Another example, equally decisive, is furnished by the Greek ἴφιος, generally allowed by philologists to be formed from ἶφι, the ancient dative or instrumental of ἶς, force; which is also used adverbially by Homer and other epic writers. In fact, the word consists of three distinct elements: *i*, the root—*φι*, sign of the dative or instrumental case—and *os*, a postpositive pronoun or article bearing the same relation to the aspirated *ὁ* that the Sanscrit root *a* does to *sa*; and is altogether the precise counterpart, as to its structure, to the Basque *lurre-co-a*, earthly, and a multitude of similar words*.

It is hardly credible that there should be only one word in the Greek language formed upon this principle; and a little inquiry will show us a multitude of adjectives, which, judging from their form, may be according very well to the same analogy. Thus there is no difficulty in referring ἡμερήσιος to the Ionic dative plural ἡμέρῃσι; and if this is admitted, it will follow that ἡμάτιος may be equally from the dative singular of ἦμαρ, and βίαιος, with a profusion of similar terms, from βίᾳ, anciently βίαι. Certain cases extant in Sanscrit and other languages, though not formally existing in Greek and Latin, have nevertheless left traces of their influence; for instance, the Latin *ruri*, *domi*, Gr. οἴκοι, and several local adverbs, &c. in *ι*, may be naturally referred to the Sanscrit locative in *i* or *ē* = *ai*. And as the ancient Attic form for οἴκοι was οἴκει, this may very well lie at the root of the adj. οἰκεῖος. In like manner Greek and Latin adjectives in *vos*, *nus*, may possibly be connected with the Sanscrit instrumental case *-ēna* (for *-aīna*). Thus, supposing βίαιος to be formed from the dative singular, ἡμέρινος may equally be connected with an ancient instrumental, ἡμέριος with a locative, and ἡμερήσιος with the dative plural. *Lapide-us*, *marmore-us*, and a variety of other terminations, may with more or less probability be referred to existing or obsolete inflections of the cognate nouns.

The above brief sketch might be augmented by examples from nearly all known classes of synthetic languages, there being few which do not in one way or other adopt an inflected case, or a com-

* If we assume an ancient dative of *vis*, corresponding in form to *tibi*, *sibi*, the proper name Vibius might be formed from it on precisely the same principle as ἴφιος from ἶς.

position equivalent to a case, as the basis of a new formation. We trace similar phænomena even in languages commonly, though very incorrectly, supposed to be destitute of grammatical relations. In Burmese, simple nouns may become adjectives by means of a prefixed or affixed pronominal particle, sometimes equivalent to a case, and this adjective may again be declined with all the postpositives usually employed as signs of cases. In Tibetan, which appears to form the connecting link between the Indo-Chinese and the Tartarian languages, adjectives and other parts of speech are formed by the addition of demonstrative pronouns to the noun-substantive, and the new word thus arising may itself be inflected through a variety of cases singular and plural. If we pass to the Munchu, the Mongolian and other cognate tongues, we find abundant evidence of the same nature; of which we may briefly notice a single item.

In a former paper on the origin of the genitive case, it was observed, that in the Turco-Tartarian languages that case is formed by the postfix *ning* (Western Turkish *uñ-nuñ*, presumed on strong inductive grounds to have been originally a relative pronoun. Thus the Eastern Turkish *men-ing*, genitive of *men*, I, is used in conjunction with a substantive, just like Lat. *meus*. In ordinary Turkish it is indeclinable; but in the Tschuwaschian dialect it is inflected through all the cases: e. gr. *manyng*, meus, *manyng-yng*, mei; and so on through both numbers. In all the proper Turkish dialects the disjunctive possessive pronoun is formed by the addition of the ordinary relative *ki* to the conjunctive form. Thus, Western Turkish *ben-um-ki*; Tschuwaschian *manyng-ki* = Germ. *der meinige*; the final element being regularly inflected according to circumstances, as *manyng-ki-nyng* = *des meinigen*, where the original pronoun substantive *man* is augmented by the agglutination of three pronominal endings.

In Galla the same class of elements concur to form a possessive pronoun in a somewhat different order: *ko*, the oblique form of the pronoun of the first person, has for its dative *ko-ti*, which in its turn becomes a perfect pronoun possessive by prefixing the relative *kan*: *kan-ko-ti* = ὁ ἐμός. In the Turkish form, the analysis is *me-of-who*, in Galla *who-me-to*.

When we inquire whether any of the corresponding Indo-European terms are capable of a similar resolution, we find in Sanscrit two sets of possessive pronouns: one—*madīya*, *twadīya*, &c.—apparently formed on the basis of the ablative, with a suffix identical in form with the ordinary relative; another—*māma-ka*, *tāva-ka*—manifesting the same relation to the genitive, with a suffix corresponding to the interrogative pronoun, also capable of being employed as a relative. If analogical reasoning is to be allowed in such cases—and we have frequently no other clue to guide us—we are naturally led to the belief that the above-specified Turkish, Galla, and Sanscrit terms, to which many others might be added, are all composed of similar elements and were originally combined on similar principles.

A few examples illustrative of the above views are subjoined.

The system of adopting an inflected case as the basis of a new

formation is carried out with great regularity, and in the most unequivocal manner, in the Armenian adjective pronouns. The examples furnished by this language are peculiarly important from its being of the Indo-European family.

1.	es, ego.....	*Gen.* im, mei, meus.
2.	dou	— kho, tui; khoh, tuus.
3.	[iu].....	— iur, sui, suus.
Plur. 1.	.....	— mer, nostri, noster.
2.	.....	— dser, vestri, vester.
—	Wanting.	

Demonstratives.

sa, hic	— so-ra	ὁ τούτου.
da, iste	— do-ra	
na, ille	— no-ra	ὁ ἐκείνου.

Excepting the slight variation in the second person singular, all the words in the second column are equally genitives of the primitives, and nominatives of the possessive or adjective pronouns. In the latter capacity they can be regularly declined in all cases of both numbers. This principle of super-formation is applicable in a partial degree to other cases: thus, *i 'menj*, ablative plural of *es*, I, may become *i 'menj-kh* = *οἱ ἀφ' ἡμῶν*, *i 'menj-itz* = *τῶν ἀφ' ἡμῶν*, &c. &c. Even the relative pronoun *or*, qui, appears to be an abbreviated genitive of *ó*, quis?

The Georgian adjective pronouns closely follow the same analogy:

1 pers.	me.....	*Gen.*	cheni, mei, meus.
2 —	shen	—	sheni, tui, tuus.
3 —	ighi	—	misi, sui, suus.
Plur. 1 —	.....	—	chweni, nostri, noster.
2 —	.....	—	thkweni, vestri, vester.
3 —	.....	—	mathi, *αὐτῶν*, *ὁ αὐτῶν*.

All the above forms are regularly inflected throughout; thus *cheni*, as a possessive, makes gen. *chenisa*, dat. *chensa*, and so of the rest.

In Basque, the possessive pronoun is formed directly from the genitive of the personal by appending the article:

ene, nere, mei;	ene-a, nere-a, meus.
hire, tui;	hirea, tuus.
bere, sui;	berea, suus.
gure, nostri;	gurea, noster.
zure, vestri;	zurea, vester.
beren, *αὐτῶν*;	berena, *ὁ αὐτῶν*.

The disjunctive or definite possessive form of the Ossetes is according to the same principle, being produced by appending the demonstrative element *on* to the simple genitive, which is also employed as a conjunctive possessive:

az, ego	*Gen.* ma, man, mei, meus.
	— man-on = Fr. le mien.

It is believed that the distinctive terminations *as*, *os*, *us*, in Sanscrit, Greek and Latin, had a similar origin.

It would be endless to multiply examples, as there are few declinable adjective pronouns which do not manifest the same process of formation. Let it be conceded that the Latin possessive *cuj-us*, *cuj-a*, *cuj-um*, is formed from the genitive of *quis*, and it immediately follows that *meus*, *tuus*, *suus*, with the corresponding forms in the cognate languages, must be placed in the same category. It equally follows that other parts of speech, adjectives for example, might follow the same analogy. To the examples already given the following may be subjoined:

Mordwinian (*Finnish Dialect*).

Gen.	käv-en, of a stone, and	stony.
Dat.	sälme-nen	oculatus.
Caritive.	präv-teme	ἄφρων.
Abl.	pak (body), pak-es	pregnant.

Ossete.

Gen.	lag-ij, of a man, and	manly.
Dat.	bon-æn	daily.
—	zaun-æn	ambulatorium.
Abl.	dor-ej	stony.

Basque.

Gen. sing.	guizon-aren-a,	of man, human.
— *plur.*	guizon-en-a	ὁ ἀνθρώπων.
Dat.	egun-e-coa	daily.
—	ceru-co-a	heavenly.
Adjective proper.	Bayona-co-a,	Fr. Bayonnais.
Plur.	Indiet-a-co-a,	one from the Indies.

All the above words can be regularly inflected, the oblique case being taken as a new nominative. There is reason to believe that a multitude of apparent nominatives in nearly all synthetic languages are, in reality, oblique cases of more primitive forms, or formed from them by a slight modification. North American-Indian, and Australian names of places are almost invariably in the locative case, with the force of *at*, *in*. Europeans never hearing them in any other form, naturally regard them as nominatives, and regularly use them as such*. It is easy to conceive that many similar phænomena might occur, particularly when the force of the component elements of words came to be less understood.

* Compare the Turkish *Istamboul* from εἰς τὴν πόλιν, containing nearly the same elements in an inverse order.

ποισιν ἔνθεν ἦν γεγώς; It was not, however, the discovery merely of his birth that Œdipus lamented, but the fact of his unholy birth, or, as stated in Phœniss. 18, δαιμόνων βίᾳ. Besides this, there ought to be an allusion to the marriage with his mother, and the double relationship to his own children. It was therefore suggested that the dramatist wrote—Ἰὼ Κιθαίρων, τί μ' ἐδέχου; τί δ' οὐ λαβὼν Ἔκτεινας; ἄθεως ὧδ' ἔδειξ' ἔμ' οὔποτ' ἂν Ἔμμικτον ἀνθρώποισι κἄνθεν ἦν γεγώς. Εὐθὺς has been substituted for ἄθεως in Eur. Phœn. 1616, and Soph. Aj. 762.

As to the instances of ὅπως and ὡς followed by a past indicative, which are mentioned in Dr. Monk's note on Eur. Hippol. 643, it was observed, that they were either not in point, or else they concealed an error already corrected by critics.

After the reading of this paper a discussion took place, in which some of the writer's positions were contested, and the soundness of the principles by which he regulated his conjectural emendations was much questioned by several of the speakers.

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C. J. PENNINGTON, Esq. in the Chair.

R. W. Fiske, Esq., of Kessingland, Norfolk, was elected a Member of the Society.

A paper was then read—

"On the Formation of Words from Inflected Cases:"—*continued.* By the Rev. R. Garnett.

In a former paper it was shown that many pronouns, adjectives, and substantives in various languages are merely enlargements of the oblique cases of more simple words; the genitive, instrumental or ablative, as the case may be, becoming a new base or stem, from which a fresh series of formations may be deduced. We now proceed to a question of considerable importance in philology, namely the true force and analysis of the present participle in the Indo-Germanic family of tongues.

It may be assumed as a general maxim, that analytic forms in one language may, and often do potentially correspond with synthetic ones in another, consisting in fact of the same or equivalent elements differently arranged. Though this principle has not been sufficiently kept in view, it is believed that it is capable of illustrating a number of points which have hitherto been misunderstood, or involved in a good deal of obscurity. It is well known that in Sanscrit, Greek, Latin, with their descendants, and all the Teutonic and Slavonic dialects without exception, the participles of the present tense are reducible to a common origin, of which the Lat. *amans, amantis,* may conveniently be given as the type. But even within the limits of the British islands we find two languages of considerable importance—the Welsh and the Irish, which have, strictly speaking, no present participle, but express it periphrastically by means of the infinitive or verbal noun combined with a preposition: *e. gr.* W. *yn sefyll,* in standing; Ir. *ag seasamh,* on standing = in statione, ἐπὶ τῷ ἱστάναι. If therefore these analytic forms are equal in power to a present participle, it follows that the synthetic participle itself may have been originally an ablative, instrumental or locative case; at least in particular languages, for it is not meant to assert that it could not be expressed in any other manner.

It may not be unknown to the readers of Mr. Donaldson's 'Varronianus' that the writer several years ago expressed an opinion that the Sanscrit present participle was originally an ablative of the verbal root, and that the following up of this position would lead to important consequences in philology. Subsequent researches having tended to confirm this idea, it is now proposed briefly to consider a few of the data on which it is founded.

The crude form or base of the ordinary present participle active

in Sanscrit regularly terminates in *-at*, some of its inflections being regularly deducible from this stem and others from one augmented with a nasal, analogous to the Lat. *-ans**, *-antis*. Adjectives having the same ending appear to have been originally participles: for instance *mah-at*, great, may either be an adjective or a modification of the participle present from the root *mäh*, to grow. In the first place then it is to be observed, that the syllable *ät* is the regular termination of the ablative case of the *a*-declension of masculine nouns, that is to say, of the great body of nouns in the language. Again, we have reason to believe from the analogy of the Zend, the Oscan, and the ancient Latin, that *as*, the present ending of the ablative in nouns terminating in consonants, is not the true ancient form, but either a softening of *at*, or what is more probable, a genitive employed as a substitute for the ablative, the two cases being identical in form, in the singular, in most of the declensions †. The existence of a more ancient ablative in *ät*, analogous to the Zend, may be inferred from the pronominal ablatives *mat*, *tvat*, *asmat*, *yushmat* = *me*, *te*, *nobis*, *vobis*, which may have had their counterparts in the consonantal declension of nouns, either in Sanscrit or in some still more primitive language. It is generally admitted that the personal pronouns have, *cæteris paribus*, preserved the greatest proportion of ancient forms. It has already been shown that in the Celtic languages the periphrastic forms *in* or *on*-standing, are equivalent to the Lat. *stans* or Germ. *stehend*: to which we may add the familiar phrase *a* (i. e. *on*) *hunting*, precisely corresponding with the Gaelic *ag sealgadh*. The next step in the investigation is to find actual oblique cases of verbal nouns employed in the same manner. These are so numerous that it will be necessary to confine ourselves at present to a few select instances of this particular construction.

In the Basque language the great majority of verbs consist, in the present tense, of an ostensible participle in *en* or *ean*, combined with the auxiliary *am* or *have*. This supposed participle may be employed separately and inflected like any other noun or adjective, and is commonly dismissed by the native grammarians without any particular remark, as being nearly parallel to an ordinary Greek or Latin participle of the present tense. But the Abbé Darrigol‡, the only writer who has discerned the true analysis of the Basque verb, will teach us in what light it ought to be regarded.

"The expression *erortean* signifies *in falling*; but by what secret? It is this: the point *where* one is (*ubi*) is expressed by the positive case (*i. e.* locative, or case of position): as *barnean*, in the interior; *etchean*, in the house; *ohean*, in the bed, &c. Now, the action which one is at present performing may be regarded as the point where one is, and thence be also expressed by the positive case;

* It is however important to observe, that the nasal element is by no means essential to the participial formation; there being whole classes of verbs in which it disappears altogether.

† Compare the French *de*, employed both as the sign of the genitive and the ablative.

‡ Dissertation critique et apologétique sur la Langue Basque, published anonymously, but known to be the work of M. Darrigol.

whence the phrase *erortean* is nothing more than the infinitive (verbal noun) *erortea*, the act of falling, put in the positive case: therefore it signifies literally *in* the *falling* (dans le tomber). We are now in a condition to appreciate properly an infinite number of words, commonly called verbs. Let us take for example the ostensible verb "to fall;" it makes in the present tense *erorten niz*, I fall; *erorten hiz*, thou fallest, &c. If what we have said of the expression *erortean* is correct, the phrase *erortean niz* must denote I am in the falling, or in the act of falling. It is true that we say by syncope *erorten* for *erortean*; but of what consequence can the suppression of the *a* be, since we say indifferently according to the dialect, *etchean*, *etchen*, or *etchin*, in the house? If however any importance is to be attached to this vowel, we may be allowed to believe that its absence denotes the absence of the article, which does not appear improbable. It follows from this observation that in the formulæ of the present tense, *erorten niz*, *erorten hiz*, &c., the word *erorten*, which expresses the action of falling, is not a verb, but, in reality, a noun in the positive case."

The author proves with equal evidence that the other tenses of the Basque regular verb are formed on the same principle, and correspond to different cases of nouns, the perfect to a dative signifying *to*, and the future to another dative with the sense of *for*. This is so completely the case, that the very same words are indifferently oblique cases of nouns or tenses of verbs according to circumstances. *Baratcen*, *baratceri*, *baratceco*, may either be *in*, *to*, *or* for a *garden* (*q. d.* a resting-place), or with the proper auxiliaries may denote *cesso*, or *quiesco*, *cessavi*, *cessabo*. It is highly creditable to the sagacity of the Abbé Darrigol to have satisfactorily resolved a point which had not only escaped the notice of the Basque grammarians, but even of the illustrious William Humboldt.

By the aid of the light derived from this language we may be enabled to discover similar phænomena in many others. In a multitude of languages in all parts of the world, we find tenses of verbs formed from the verbal noun by means of postpositions, which again often correspond with the cases of the same element employed as a substantive or adjective.

In the structure of the participle, the Hungarian, especially as written in the fifteenth century, equals the Basque in the importance and clearness of its forms, and exceeds it in their variety. More than a dozen different forms equivalent to the Latin participle in *-ans* or *-ens* occur in the ancient Gospels published by Döbrentei, nearly every one of which is resolvable into the verbal root, accompanied by postfixes denoting *for*, *in*, *on*, *with*. The one ending in *-va*, *-ve*, commonly used in construction, is, when employed absolutely, nearly equivalent to the Latin gerund in *do*, or ablative absolute; thus *ditser-ve*, from the root *ditser*, praise, might be rendered *laudando*, *laudante*, or simply *laudans*. For the sake of further emphasis it may be augmented by the particle *an*, *en* = *super*, *in*: *mond-va-n*, saying; *ditser-ve-n*, praising. These are the forms commonly used in the modern language; and taken analytically, they

are rather gerunds than participles in apposition, as this part of speech is commonly understood. But in the ancient language, those ostensible gerunds are capable of being regularly inflected through cases and numbers: e. gr. *rak-va, ædificans*, dat. *rak-va-nak* = *ædificanti*, acc. *rak-va-t* = *ædificantem*, plur. *rak-va-k* = *ædificantes*. These forms admit of no other analysis than *cui, quem, qui—in ædificatione*, or *in ædificando*, being in fact precisely equivalent to the Welsh *y rhai yn adeiladu*, those building. For the sake of rendering the logical copula more precise and complete, this form is often augmented with pronominal suffixes *in statu obliquo*: e. gr. *mond-va-m*, dicens (ego); *mond-va-d*, dicens (tu); *mondva-jok*, dicentes (illi). This presents a remarkable analogy to the Galla language, in which the present participle, being in fact a dative case of the verbal noun, is construed with pronominal suffixes in exactly the same manner: as *adema*, act of going; dat. *ademe-ti, ademe-ne-ti*, I going; literally, for going of me. The Welsh *yn ei dywedi* = dicens (ille), literally, in ejus dictione, contains the same elements expressed in a more strictly analytic form.

Other examples of Hungarian participles, equally clear in their analysis, and important in their bearing upon the theory in question, will be given in the tables. The investigation of the cognate forms of the Finnish family of tongues is rendered difficult by the recent state in which we now possess them, and the extreme imperfection of most of their grammars. Nevertheless they occasionally present valuable illustrations of the operation of the same principle. Ganander and Rask long ago observed that the Lappish present participle is nothing more than an oblique case of the verbal noun: as *orrom*, state of being; particip. *orrom-en*, literally, in or for being. Castren remarks that other dialects present the same construction with slight variations in form.

Passing over for the present the examples afforded by the Tartarian and some African languages, we shall proceed to those of the Indian peninsula. In most of the Hindustanī dialects the tenses of the regular verb are composed of participles combined with an auxiliary, which participles again often correspond in form with the oblique cases of nouns. We shall at present confine our attention to the Mahratta, which appears to present several interesting phænomena.

Dr. Stevenson observes, in his Mahratta Grammar, that *sutūn*, a past participle of *sut-anē*, to get loose, is formed from the root by means of the postposition *-ūn*. The same element is also employed in the formation of the ablative case: e. gr. *ghar-ūn*, from *ghar*, a horse. Dr. Stevenson does not give the analysis of the other participles, but it is obvious that the preterite *sutalā* has a close resemblance to the dative *gharālā* = equo, and the present participle *sutat*, an equally close one to the locative *ghar-āt*. According to this analysis the Mahratta and Basque participles would run pretty nearly parallel to each other, the sense deducible from the latter being equally applicable to the former. Other Indian dialects present similar phænomena: but the point which we are at present most

interested in ascertaining is, what evidence there is for regarding the Sanscrit present participle, with which that of most European languages is closely connected, as an oblique case of the verbal root, considered as an abstract noun.

It might be supposed that if confirmations of this theory were to be found anywhere, they would be most likely to occur in the oldest monuments of the language. The grammatical peculiarities of the Vedas are unfortunately little known, at least to the public, but it is believed that evidence of some importance may be gleaned from Rosen's confessedly imperfect Notes on the Rig-Veda. One doubt which suggests itself is, whether an ablative or other oblique case could govern another noun in the same way that a Latin participle appears to govern an accusative or dative. On this point Rosen observes, p. lv., with respect to the expression *sūryam drĭ'sē* (nearly parallel to Gr. *ἥλιον ὁράματι*, instead of *ἥλιον*), "This employment of the mere verbal root, placed in the sense of a *nomen actionis*, and accompanied by an accusative, is repugnant to the custom of the more recent language." He gives a number of examples of verbal roots inflected in various cases, some governing other nouns, and some not; but serving to establish two points, first, that the verbal root is capable of being inflected like a noun, and secondly, that it may ostensibly govern an accusative case*.

The next question which arises is, whether the crude participle ever appears to perform the functions of the fuller form. On the compound *vidadvasum*, q. d. knowing treasure, Rosen remarks, "I now prefer believing that this is compounded of the participle *vidat* and the substantive *vasu*, so that the latter depends on the former. Compare the fragment of an ancient poem, quoted by Yāska, *vidadvasur*, thesaurorum gnarus." This license which we see employed by the ancients, of forming compounds in such a manner that the participle of the verb active is prefixed to a noun, which, if the composition is dissolved, is found to be governed by the verb, afterwards became obsolete. Examples of words thus compounded are: *bharadvāja*, sacra ferens; *mandayat-sakha*, amicos exhilarans; *kshayad-vīra*, viros necans, &c. Unless I am mistaken, examples of this construction abound in the writings of the Greek poets, but under a somewhat altered aspect. For in the first place, the dental letter, the proper termination of the crude participle (*bharat, kshayat*: compare *τυπτοντ- amant-*, instead of the primitives *τυπτοτ- amat-*) according to a well-known law of Greek euphony, is changed into the sibilant, so that *φερέσ-βιος, λιπεσ-ήνωρ, Δαμάσ-ιππος* stand for *φερέτ-βιος, λιπετ-ήνωρ, Δαμάτ-ιππος*, &c.

This analysis of the Greek compounds must be allowed to be ingenious and plausible; what we are chiefly concerned to observe is, that the crude form of the participle was regularly employed in composition by the most ancient Sanscrit writers, virtually, if not formally, affecting the noun with which it was joined. The same form also appears to be employed absolutely in the Vedas: thus

* Compare the construction in Plautus: "Quid tibi *eam* est tactio." The writer is indebted for this important illustration to Professor Key.

anything, and that no such arbitrary process is known to be exercised in any part of the world, in which we have languages exhibiting every possible shade of barbarism and refinement. But there is a consideration which seems to place the improbability of the theory in a still stronger light. When connected language is logically analysed, it is found to consist of a series of subjects, leading and subordinate, connected with certain predicates, either by simple juxtaposition or by means of a grammatical copula. This copula is frequently a qualifying suffix, and though formally attached to the predicate, it does not, as a qualifying element, belong to it, but invariably to the *subject*. This applies to the personal terminations of verbs, the finals of compound adjectives and adverbs, and the characteristic endings of inflected participles. For instance, the *-μι* of *ἵστημι* belongs as much to the subject or person as *I* in 'I stand,' and in the phrase *lionlike hero*, it is the hero who is characterized as being *like* something—not the lion. These, and thousands of similar phrases may be expressed analytically; and when this is the case, we find that people, if they mean to make themselves understood, employ terms obviously expressing or implying the particular relation which they wish to convey to the mind of the hearer. No man, describing a local relation, says *in* when he means *out*, or *towards* instead of *from*—still less does he employ words totally destitute of signification; knowing that in the first case he would convey a false idea, and in the latter no definite idea whatever. Participation in an action is equally expressed by terms significant of the *connection* between the subject and the object. A Welshman does not resolve *ego currens* by means of a negative, disjunctive, or unmeaning term; but says, quite rationally, *myfi yn rhedeg*, I *in* (or *a* = *on*) running—the particle *in* belonging subjectively to *I* and only objectively to the act of running. The Hungarian arranges the same materials in a different order: *I running-in*, or occasionally *running-in-my*; and though the phrases appear to be synthetically enunciated, they are just as capable of analysis, and as truly significant in every part as their Celtic equivalents. To deny this, —to assert, for example, that *ben* in *menö-ben*, a Hungarian participial phrase for *going*, is destitute of signification, though when prefixed to pronouns, *ben-nem*, *ben-ned*, &c., it clearly denotes *in* me, *in* thee,—would be as absurd as to maintain that though *cum*, employed separately, means *with*, it has no intrinsic meaning in *mecum*, *tecum*.

Reasoning analogically from the above premises, we may argue, that as the characteristic terminations of Greek and Sanscrit participles, *-ων*, *-ουσα*, *-ον*, &c., belong subjectively to the person or thing in concord with them, they were originally placed there to express the relation between that subject and the action predicated of it, and that a term or combination of terms intrinsically denoting that relation would not fail to be chosen. Of this we possess a twofold evidence, that of analytic languages, and synthetic languages of which the analysis is certainly known; while all the reasonings on the other side amount simply to the *argumentum ad ignorantiam*: "we

do not know the meaning of this element, therefore it never meant anything." Some persons, for example, would maintain that the Sanscrit suffix *-vat*, used as a formative of adjectives, adverbs and participles, is naturally void of significance, though in the two former cases it closely corresponds with the German *lich* = *like*; and though there was a logical reason for employing it in every instance where it occurs; namely, it qualifies the subject of the proposition, not the term to which it appears to be joined. The origin and primary force of the suffix is matter of conjecture: a theory capable of explaining many of its applications is, that like the Latin so-called adverb *qui*, it is an ablative or locative case of the pronominal root *va*, and consequently capable of denoting *how, thus, in what manner, like**. The subsequent incorporation of elements expressing gender, number and case is a distinct process, every branch of which is to be explained on its own grounds. In some languages, Hungarian for example, those additions are unequivocally to be recognized as such: in Greek and Sanscrit, in which euphonic considerations have exercised so powerful an influence, they are often only to be inferred from analogical reasoning. The peculiar force of the Sanscrit or Slavonic locative is expressed in a whole multitude of languages formally destitute of that case, by a preposition or postposition plainly denoting *in*; we may therefore rationally conclude that the locative termination had originally a similar meaning, either expressly or by implication; and that it would never have been employed to express a twofold relation between subject and predicate, one moreover absolutely necessary to be made clearly intelligible, unless it had conveyed the notion of *in* to the mind the very first time it was used. In all investigations of this sort we may confidently lay down the following rule: "Every combination in language is an act of the will and reason of man: consequently it was made upon rational grounds, and must be explained on rational principles, and no others."

Some select examples illustrative of the above views are subjoined:

Chinese.—The relative or demonstrative particles *che, chi*, are extensively employed in the ancient language:—1. As formatives of adjectives and abstract nouns: shing-*che*, holy; ching-*che*, perfection. 2. To express the genitive case: tien-*chi*, of heaven. 3. To form the participle: ngwei-*che*, doing.

The correspondent in the modern language is *ti*: e.gr.

Adj. pe-*ti*, white.
Gen. tung-*ti*, of copper.
Particip. mai-*ti*, selling.

Burmese. (*Pru*, verbal root.)
Gen. postfix i † (eng.), *part.* pru-i, doing.
Abl. ka, *partic. indef.* pru-ka.
— mha, ——— pru-mha.

* Compare ὡς, *as, thus*, with the terminations of καλῶς, κακῶς, &c. Compare also the Ossete adjectives in *-ay* = *how*: svallon-*ay*, child-like, childish.

† For the sake of uniformity and more ready reference, the orthography of Schleiermacher's 'Grammaire Barmane' has been followed.

Instrumental. nhæn, *part. pluperf.* pru-nhæn-prih*.
—— præn, *part. indef.* pru-sa*—præn.
—— si (thang, thi), *part. pres.* pru-si.
Locative . . . . mu-kah, *part. aorist*, pru-mu-kah.

All the above participles can be regularly declined in both numbers. Several others are formed by postpositions, equivalent to signs of cases, though not formally used as such. The particle *si* (more properly *thang* or *thi*), originally a demonstrative pronoun, is remarkable for its strict parallelism with the Chinese *chi* or *ti*. Compare the various offices of the Sanscrit element *ya* as a relative, a sign of the genitive case, a formative of adjectives and participles, &c. &c.

Tibetan.—Pres. particip. (construct. form), *gen.* jed-pei, doing. Several other participles are formed upon the same principle.

The analogy appears to run through the Manchu, Mongol, and Turco-Tartarian languages, somewhat modified in the last by the employment of auxiliary verbs. Thus, in Manchu, the future participle is formed by adding the particle *ra, re*—khoacha-*ra*, about to nourish—which may in its turn have various signs of cases after it. Dr. W. Schott has shown, by a copious induction from the different dialects, that this formative is a particle denoting *for, towards*, employed in that sense both with nouns, verbs, and particles. It is remarkable that this element is employed in the same acceptation in a great variety of apparently unconnected languages.

Basque.—Pres. particip. Locative ethortcen, coming.
Preterite . . . . *Dative*. . ethorri.
Future . . . . . *2nd Dat.* ethorrico.

Many other participial forms in Basque are equally cases of the verbal noun, or analogous to them in structure.

Lapland.—Locative, orrom-en, being.
Hungarian.—Present or aorist, mutative case, mond-*va*, saying.
Preterite, ancient locative, ditser-*t*, having praised.
Augmented forms . . . . . men-ve-*n*, going.
menev-*öl*, —
menö-*ben*, —
mene-*te*, —
eleven-*t*, living.

The above forms, used for greater precision or emphasis, are a sort of compound cases: *-n, -ben, -t* = *in*, representing the locative, and *-öl, -ul* = like, as—the *casus substitutivus*. Several are obsolete, or nearly so, in the modern language. Some are found regularly declined by old writers†.

* *Prih* is a sign of a completed action; *sa*, a connective particle.

† It is believed that the participles of the languages of the Deccan,—Tamul, Teloogoo, &c., to which the Singhalese may be added, are organized on the same principles as those of the Tartarian stock. The writer is not aware that they have ever been analysed by European grammarians.

Galla.—Pres. particip.,	*Dative..*	ademe-*ti*, going.
Past particip.,	*Ablat...*	ademna-*ni*, having gone.
Sechuana.—Pres. part.	*Ablat...*	rek-*ang*, buying.
Haussa.—Pres. part...	*Gen.* ..*	*na*-soh, } loving.
(postfixed)..	*song*, }	
Mahratta.—Pres. part.	*Locative*	chalat, walking.
—— *Pret.....*	*Dative..*	chalalā, —
—— *Pluperf...*	*Ablat...*	chal-ūn, —
Bengali.....	*Locative*	kari-tē, doing.
Doogra.....	*Locative*	māra-dē, leaping.
Punjābi.....	*Gen. ..*	kar-dā, doing.

The other Indian dialects related to the Sanscrit generally correspond with the Hindi, and appear for the most part to be ablative, instrumental, or locative cases, slightly modified. Thus in the Braj-Bhasha, which may be conveniently assumed as the type of all the rest, the ablative terminates in *-tēn*, and the present participle in *at, tu*, or *tī—mārat*, mār-*tu*, martī, striking. The Ujjein chala-*tān* approaches still more nearly to the form of the Braj. ablative: and it is certain that in nearly all the *bhashas* or subsisting dialects, the participles are formed by postfixes closely analogous to those employed in the declension of nouns. A good comparative analysis of the different forms would be of great importance, as the whole structure of the verb depends upon them†.

The few present participles occurring in the old Persian inscription at Behistun end in *aniya*, chartan-iya, &c., which also occurs as a termination of the locative. We also find the ablative in *-at*, paruvi-*yat*, ab antiquo.

Sanscrit.—Pres. part.	*Ablative?*	sās-at.
(crude form).....		tan-vat.
Vedic form.....		dra-vat.
Lithuanian.—Gerundial form.....		sukant, in turning.
Pres. part......		sukas-f-anti, turning.
Lettish.—Gerundial form		essoht, in being.
Pres. part......		essots-f-essoscha, being.
Carinthian Slavonic.—Pres. part.		delajoch-f-ocha, doing.

This last form is evidently the same as the Lettish, without the final *s*, which does not appear as a sign of gender in the proper Slâvonic dialects. Several of them however append a demonstrative pronoun in the definite form, which amounts to the same thing.

* This is a remarkable instance of a distinct nasal element changing its position and becoming incorporated with the verbal noun. Several analogous cases are furnished by the Polynesian languages.

† The writer is indebted to Professor D. Forbes for interesting and valuable information on the above points.

PHILOLOGICAL SOCIETY.

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Rev. RICHARD GARNETT in the Chair.

The following works were laid on the table:—

"A Grammar of the Icelandic or Old Norse Tongue," translated from the Swedish of Erasmus Rask by George Webbe Dasent, M.A. London, William Pickering. Frankfort-on-the-Maine. Presented by the Author, 1843.—"Theophilus in Icelandic, Low-German, and other Tongues, from MSS. in the Royal Library, Stockholm," by George Webbe Dasent, M.A. London, William Pickering, 1845.

A paper was then read—

"On the Elements of Language; their arrangement and their accidents." By Edwin Guest, Esq.

The opinion has been long entertained by the writer, that all known languages are merely modifications of one primeval tongue, the most faithful representative of which was to be found in the Chinese. He has felt persuaded that it was possible, by the aid of this wonderful language, to put together into a consistent whole, the scattered elements which now lie undistinguished, and buried as it were beneath the growth which has overspread the other dialects in the successive stages of their development. He believes that in the Chinese may be found the *secondary* meanings, which connect the actual signification given to various words in Sanscrit literature with their grammatical root or d'atu, and the *radical* meaning, which in other languages is wanting to reconcile the conflicting senses of kindred derivatives—in short, the muscles and sinews which once bound together these *disjecta membra* into a living organism; and though we cannot again breathe life into the skeleton, yet that it is possible again to clothe it with its fleshy integuments, to trace the connection of its parts, and to investigate the laws and purposes of its structure. The difficulty of the task he has not overlooked—the labours of no one individual are equal to it; but when we remember the important results that would follow from even partial success, and the increased precision it must necessarily give to the science of language, he conceives that even an imperfect attempt may well claim the candid construction of the reader.

It is proposed in the present paper to examine the elements which end in *n* and begin with one of the consonantal sounds *k*, *kw*, *k'*, *k'w**, *h*, *hw*, *g*, *w*, or with an open vowel. We shall group together the different meanings, and then endeavour to range the groups according to their natural order. The senses which the elements bear in the Chinese will be first noted, and afterwards those which are to be found in other languages, more especially in the Sanscrit, Greek, Latin, Celtic and Gothic languages. In quoting from these dialects, we shall strip the words of their affixes, writing for example

* The character *k'* represents the aspirated *k*.

the Latin *venio, caneo*, &c. *ven-io, can-eo*, &c.* This is a liberty which has been taken by all modern philologists, and reasonably; for though the German attempts to explain these appendages have, for the most part, been very unsatisfactory, yet they suffice to show that they *are* appendages, and therefore may be safely neglected in any inquiry which relates only to the original forms of language. Few references have been made to the Shemitic dialects. They have been passed over, partly because their artificial structure has been hitherto imperfectly examined, and partly because it is the intention of the writer at some future period to review the principles on which they formed their very peculiar development, at the time when they branched off from what he must venture to call the primeval language.

The chief authorities for the statements contained in the following pages, and which are always supposed to be referred to, unless some other be specially quoted, are Morrison for the Chinese, Wilson for the Sanscrit, Scott and Liddell for the Greek, O'Reilly and Cregeen for the Irish and Manx, Owen and Le Gonidec for the Welsh and Breton, and Haldorsen for the Icelandic; the English terms will be found in Todd's 'Johnson.' The words appear precisely as they are found in the different Dictionaries, and consequently in some languages the verb takes the form of the present indicative, and in others of the pres. infinitive. It was thought that a little inconsistency in this particular would be more than counterbalanced by the facilities for reference which would be thus placed within reach of the reader.

By what appears to have been a modification of its internal structure, the Chinese element beginning with *k* and ending with *n* takes the following forms, *kan kăn këen keuen, keun kin kwan kwăn*; and the elements *k'an, han*, exhibit corresponding changes, save that the form *k'ăn* is never made use of. *Gan* and *găn* are the only forms taken by the element which begins with *g*†, and these are accurately reflected by the two forms *wan* and *wăn*. In Welsh and other languages we find also the form *gwan*, of which *wan* appears to be the Chinese representative; for in Chinese, the initial *g* readily disappears, and we may always write *an* in the place of *gan*. *Wan* seems to bear to *gan* or *an* the same relation that *kwan* bears to *kan*.

These changes in the internal structure of the element, important though they be, we shall not stop to investigate; they may perhaps afford matter for discussion in a future paper. If however we succeed in bringing the elements into order, there will, in all probability, be little trouble in arranging the letter-changes. The vowel-system will then explain itself, and the "Vocalismus" of language be written with sufficient clearness on the page of its history.

There are however some other circumstances connected with this inquiry which it may be well to examine before we proceed further. The reader will probably feel surprise at the number of meanings which are given to many of the Chinese elements, and at the comparatively few instances in which the vowel-changes have been used for

* We shall also separate the final *a* of certain Sanscrit names, as *g'an-a*, a cloud, and the final *us* of certain Latin words, as *ann-us*, a year, &c. The criticism which seems to justify such a division cannot be laid before the reader in the compass of a note—it must be the subject of consideration hereafter.

† Continental scholars generally represent this initial by *ng*.

the purpose of distinguishing between them. The frequent neglect of a resource so obvious is merely an example of that waste of means which is so often met with in language; and the other difficulty appears in an exaggerated form in the following pages, as the tones by which the Chinese distinguish between many of their words have not been inserted. The time may doubtless come when these tones will be carefully noted, but in the present state of our knowledge it was thought they would complicate the inquiry without any corresponding advantage. We have therefore to make allowances for these omissions; but still the number of "homophones" is so great as to raise a doubt whether it be altogether consistent with that clearness and precision which is generally considered necessary for the purposes of language.

It must be remembered that the Chinese have both a written and a spoken language, and that the former is as independent of the latter, as the Mexican picture-writing is of the Mexican language, or the Arabic figures are of our English nouns of number. Now it is chiefly in written language that precision is requisite. Action, manner, and all the attendant circumstances of a transaction may be pressed into the service of the speaker, and we find that the colloquial language of every people abounds in idioms which are with difficulty understood without these aids. The Chinese have elaborated their written language with the utmost care; but the spoken language, though it has undergone considerable changes, is in all likelihood substantially the same now as it was four thousand years ago. The evils resulting from its "homophones" are less felt than they would have been if a system of writing like our own had been adopted, but still they occasion much inconvenience*, and they probably gave rise—aided it may be by a confusion of the tones and other circumstances—to those great families of languages, the Shemitic, the Indo-European, &c., which appear to have separated at so early a period from the parent-stock.

The peculiarity in the Chinese language to which we have adverted occasions a serious difficulty in the way of inquiries like the present. In tracing the derivative meanings from the primary, we not only find them branching from the same stem, but—to use the language of the gardener—*inosculating* with each other, so that in some cases it is hard to say to which of two radical ideas a particular meaning should be referred. This confusion of meanings is to be found in other languages under similar circumstances. The English *wile* and *while* differ essentially in their meaning and their origin, but they are very generally sounded alike, and we often use the phrase "whiling away the time" as if it were synonymous with "beguiling or cheating the time." Such an intercommunity of meanings is singularly frequent in the Chinese, owing to the vast number of its "homophones." The mischief however may be checked, and the different groups of meanings may be generally kept distinct, by a careful comparison with the other dialects.

* We are told, that in conversation the Chinese are obliged occasionally to assist their meaning by tracing in the air the symbol of the thing which they wish to express.

It will be seen that the fundamental principle on which the following groups of meanings are arranged is that of motion—incipient motion, motion in a right line, motion in a plane, and free motion in space. Some law of arrangement was necessary, and this has been adopted. No undue stress however is laid on the circumstance; for though the writer is convinced that the root-ideas, from which all language has proceeded, are few in number, yet he considers that in the present state of our knowledge, speculation on such a subject would be both unsatisfactory and hazardous. Indeed the critical examination of every new language must almost necessarily affect any previous arrangement of the elements, and till the different dialects be exhausted, we can only expect, after all our labour, an approximation to the truth.

We shall begin with the element which signifies, to excite, to originate, to begin, to grow. This element generally takes the form of *chan* in the Chinese and of *jan* in the Sanscrit, but in the former of these languages it occasionally exhibits itself in a shape which brings it within the scope of the present paper.

këen.....	*Chin.*	5871, a son, a child.
kwăn ...	——	6697, the spawn of fish generally.
k'an.....	——	5012, to move, to excite, to affect, to influence.
κιν-έω ...	*Gr.* v.a.	—to set a-going, to begin, to cause, to contrive, &c.
kîn	*Bret.* s.m.	the sprout or shoot of grain, the buds of trees.
cin-e.....	*Irish.* s.m.	a race, tribe, family, offspring, progeny, generation.
ken-en ...	*Flem.*	to sprout like grain, &c. when moistened.
ken-e ...	——	the sprout of grain, &c.
cenn-an..	*A.-Sax.*	to bring forth.

From this root comes the Welsh *cen-aw*, s.m., an offspring, a whelp, cub or puppy, a scion, a graft; the Welsh *cen-al*, s.f., a tribe, clan or kindred, and the Irish *cin-eal*, s.m., a race, tribe, &c., offspring, &c. As the men of Canton change *këen* to *keem*, so the German has *keim*, s.m., a germ, a sprout, and the English *come*, a sprout, vegetation, "there 's a *come* on the ground," Jam. Supp. The corresponding verbs are the German *keim-en*, to germinate, spring up, begin, &c., and the English *to come*, whose various senses may be found in Johnson's Dictionary, improperly ranged under his verb *to come*, No. 10.

Few words belonging to this group of meanings take *h* for their initial letter :—

han ...	*Chin.*	3152, an opening bud, a bud seemingly desirous to open and blossom.
——	——	3185, ploughed land where wheat is sown.
hwan	——	4273, luxuriant vegetation.
han ...	*Welsh.* s.m.	that proceeds from, that is separated or parted from. adj. produced.
hún ...	*Icel.* s.m.	a bear's whelp.

But those which begin with a vocal letter are more numerous :—

gan *or* an	*Chin.*	2860, free and luxuriant growth, abundant vegetation.
——	——	2866, wild herbs or plants.
wan	——	11549, the first cause, invisible and operating principle, the origin, the commencement, &c., the first, theprincipal, the head, the chief.

wăn	*Chin.*	11606, the genial influences of nature which operate in the production of material existences, &c.
γείν-ομαι	*Greek.*	to be born.
γέννα ...	—— s.f.	descent, offspring.
γεννάω	——	to beget, to bring forth, to generate, to produce.
γονή ...	—— s.f.	that which is begotten, offspring, race, the young of animals, the fruits of the earth, &c., generation, child-birth, birth, descent, a generation.
γόνος ...	—— s.m.	that which is begotten, a child, grandchild, offspring, race, young of animals, young shoots of plants, a begetting, &c.
γύον-ος ...	—— s.m.	corn-land, a sown-field.
Ὑι-ς	—— s.m.	a son, a child; s.f. a daughter.
gen-o ...	*Latin.*	to produce, to beget.
ven-io ...	——	to spring up, &c.
gân	*Welsh.* s.f.	a bringing forth, a birth.
gen-i.....	—— v.	to appear, to be brought forth, to be born.
gwn	—— s.m.	that is made to proceed, that is begun to be made apparent.
——	—— v.n.	to be made to proceed or to go, to be made apparent.
an.....	—— s.f.	an element, a principle.
en.....	—— s.m.	the source of life, a living principle, what is immortal, a being, a deity, a soul, a spirit, essence, or ens.
	adj.	pure, essential, self-movent, quick, &c.
wn	—— s.m.	that is on, upon, close or at, that is beginning or commencing, &c.
gan-a ...	*Breton.*	to procreate, to be born.
gwenn ...	—— s.f.	the germ, that part of the seed whence comes the animal or the plant, race, extraction, breed.
gein	*Irish.* s.	conception, embryo, offspring.
——	—— s.	a birth.
gean-aim	—— v.	I beget, I generate.
gynn-an	*A.-Sax.*	to begin.
ean-ian	——	to yean.

The next set of meanings may be ranged as follows—to go onward, to move quickly, to leap, to fly; to rush forwards, to strive to overtake, to struggle with, to oppose; to snatch at, to seize, to conquer:—

kan ...	*Chin.*	4933, to take with the hand.
——	——	4955, a horse raising its tail and going onwards, the gait of a horse.
——	——	4967, to pursue after, to endeavour to overtake, to run after.
kăn ...	——	5017, to use effort in making or doing anything, as is required in first ploughing or turning up hitherto uncultivated land, &c.
këen...	——	5740,—hasty, precipitate disposition.
——	——	5742,—to take hold of with the fingers, &c.
——	——	5773, strong, not susceptible of fatigue, indefatigable, &c.
——	——	5777, expeditiously, hastily.
——	——	5844,—to pull, to drag, to drag away, to grasp, to strike, to pull or draw back.
——	——	5875, coming up to in walking, overtaking.
keuen	——	6162, angry, hasty, impetuous, violent, &c.
——	——	6181, strongly, with diligent effort.
——	——	6196, to skip or hop about, precipitate, the quick jumping about of a playful dog, to skip about in a fantastic manner.

k'an *Chin.* 4939, to endeavour to procure, to advance.
—— —— 4991, to advance forward and take, to be daring, bold, intrepid, &c.
—— —— 5007,—to take, to overcome, &c.
k'ëen... —— 5745, the claws of a crab.
—— —— 5810, to covet, to snatch voraciously, to peck.
—— —— 5812, to take hold of, to draw in, to pluck up, to snatch out.
—— —— 5816, to snatch, to pluck, to grasp.
—— —— 5885,—firm, strong, diligent, &c., advancing, going onward without intermission.
k'euen —— 6157, a dog, a general term of the canine race.
—— —— 6173, to grasp, to hold fast, &c.
k'in ... —— 6376, to seize as a bird with its talons, to seize, to take, to take alive, to take prisoner.

kan ... *Sansc.* to go, to approach.
κίν-υμαι *Greek.* to go, to march.
κύων ... —— s.m. or f. a dog, a house-fly, a horse-fly, &c.
kon' ... *Russ.* a horse, a courser.
çwaen *Wel.* s.f. a sudden impulse or motion, a start.
çwaen-u —— to come abruptly.
çwan ... —— s.m. an impulse, a tendency.
çwin ... —— s.m. activity, toil.
kann ... *Bret.* s.m. an assault, a battle, a combat.
kann-a —— v. to beat, to conquer, to ill-treat.
kun-ia —— to prance and gambol like a horse when let into a field.
coinn-e *Irish.* a meeting, opposition.
cen-e ... *A.-Sax.* keen, fierce, bold, warlike.
kühn ... *Germ.* hardy, daring, audacious.

The Manx *keim*, an amble, is probably a corruption of this elemen t.

han ... *Chin.* 3118, fierce, boisterous.
—— —— 3128, a horse bolting out suddenly.
—— —— 3156, hastily.
—— —— 3166, flying, the appearance of flying.
—— —— 3188, wings of a bird, a bird mentioned in ancient history, &c., to fly high.
hëen... —— 3645, a division among dogs, dogs fighting, the noise made by dogs fighting, fierce, impetuous.
—— —— 3686, a dog with a long snout, a kind of hound, a dog used in the chase.
heuen —— 3834, a one-year-old horse, &c.
—— —— 3839, a hasty leap, a dog jumping and running fast, to hop or jump as a dog, haste, hurry.
—— —— 3843, to go with haste, hurry or precipitation.
hin ... —— 3948,—an occasion of animosity and resentment, a skirmishing and bloodshed, national quarrels, wars.
hwan —— 4283, horse frisking and playing.
—— —— 4296, a dog leaping and running, to run with haste, speed, precipitation.

ἴππ-ος *Gr.* s.m. a mule, a dwarfed deformed horse.
hinn-us *Lat.* s.m. a mule, a nag.
hawn *Wel.* adj. eager, brisk, full of activity.
hein-i —— s.m. fulness of motion, or of life, briskness.

That *hinnus*, and consequently ἵννος, finds its proper place under the present head of meanings, appears from its diminutive *hinnuleus*, a fawn, kid, leveret. Originally *hinnus* may have meant an active nag.

gan *or* an	*Chin.*		2831, a species of wild dog or fox, &c.
——	——		2845, with haste, precipitately.
——	——		2869, water coming suddenly and with great violence.
——	——		2884,—coming suddenly, as bouncing on one in the dark.
g'in	*Sansc.*		to take, seize, accept.
an.....	——		to go.
on.....	——		to remove, take away, abstract.
γίνν-ος ...	*Gr.*	s.m.	a mule, a dwarfed, deformed horse.
ἴννος ...	——		*id.*
gwain ...	*Wel.*	adj.	smart, neat, brisk, lively.
oen	——	s.m.	—a state of motion, briskness or agitation, a lamb.
wn	——	s.m.	that is of an energetic nature.
ġin	*Bret.*	adj.	opposite, contrary to.
gion	*Irish.*	s.	power.
guin	——	s.f.	an enemy.
gun	——	s.m.	a rapid river, a flood.
an.....	——	adj.	swift.
ain-e.....	——	s.	agility, expedition, swiftness.
ean	——	s.m.	a bird, a fowl.
inn	——	s.m.	a wave.
on.....	——	s.	—swiftness, fierceness, eagerness (Suppl.).
——	——	s.m.	a wolf-dog.
onn	——	s.m.	a horse.
uan	——	s.m.	a lamb.
gan-a ...	*Icel.*		to rush headlong.
gunn ...	——	s.f.	a battle.
an-a.....	——		to rush headlong.
ann-a ...	——		to hasten.
önn	——	s.f.	labour, business.
unn	——	s.f.	a wave.
vinn-a ...	——	s.f.	work, labour.
vinn.....	——	v.	to labour.
win	*A.-Sax.*		labour, war, conflict.
winnan...	——		to labour, to strive, to struggle, to fight against, to rebel.
winn-a ...	——		a rival, an enemy.

Immediately connected with the idea of movement and effort is that of the feeling which accompanies, or the result which follows them—desire, excitement, joy, success, acquisition, purchase, &c.; anger, hatred, ill-will, perverseness; weariness, trouble, grief, vexation, failure, want, poverty, debt, fault, crime, &c.

kan	*Chin.*	4946, joy and rejoicing, feasting and merry-making at the reception of a guest, &c.
——	——	4990, not satiated with food, dissatisfied.
——	——	5002, to desire to obtain, dissatisfied, a sorrowful, a mournful appearance.
kăn	——	5014, looking at each other with determined opposition, &c., perverse, firm, obstinate, difficult.
këen.....	——	5740,—hasty precipitate disposition.
——	——	5822,—to fail, a failure, &c.
keuen ...	——	6162, angry, hasty, impetuous, violent, mournful, sorry, anxious, distressed.
——	——	6171, labour, weariness, fatigue.
——	——	6179, to desist from labour, fatigue, weariness, lassitude.
k'ëen ...	——	5735,—a want of animal spirits, hence want or insufficiency, to owe, to be deficient in.
——	——	5790, what is inadequate, a deficiency, a failure.

k'wăn ... *Chin.* 6682,—fatigued, wearied, exhausted, poor, diseased, weak; lassitude; sorry, mournful; to labour, as in studying what is not yet perceived, &c.; one who opposes ineffectual effort, as animals that are hunted.

kun ..... *Sansc.* to be in pain.

cyn-i ... *Wel.* s.m. anguish, anxiety, distress.

çwan ... —— s.m. an impulse, a tendency.

kaon..... *Bret.* s.m. grief, affliction caused by the death of a relative, lamentation, &c.

can-a ... *Irish.* s. profit, gain, advantage.

cean..... —— s.f. a debt, fault, crime.

cion ..... —— s. a fault, guilt, sin, desire.

cwan-ian *A.-Sax.* to languish, to be weary, to faint, to mourn.

kwijn-en *Dutch.* v. to pine, languish, &c.

han ..... *Chin.* 3118, ardent disposition, strength, energy, or violence of disposition, &c.

—— —— 3164, to feel indignation or resentment towards, to feel regret for, indignant with oneself or others.

—— —— 3173, elevated with wine, cheerful, merry, the pleasures of wine, &c.

—— —— 3178, a bribe.

—— —— 3194, to desire, to crave, to beg by tricks or arts, to covet the acquisition of wealth.

hëen..... —— 3643, acting with ardour and zeal, impetuous as when roused to act in battle.

—— —— 3653, the heart drawn different ways, forming and having partialities and antipathies, disquieted; jealousy, suspicious, to dislike, to have an aversion to, something of ill-will, a prejudice against.

—— —— 3654, suspicion, jealousy, dislike.

—— —— 3696, anger, indignation, to hate.

heuen ... —— 3821, hatred, implacable resentment.

—— —— 3830, offering for sale, to sell.

hin ..... —— 3937, laughing for joy, gay, delight whether in serving the gods or men, &c.

—— —— 3941, to like, to love, to desire, to covet.

—— —— 3942, ardent feeling, &c., the mind directed to that which is new and pleasing.

hwan ... —— 4276, joy, satisfaction, joy displayed by tones and gestures, delight.

—— —— 4279,—to rouse, to stimulate, joyful tidings, the voice of joy.

—— —— 4351, to disturb, trouble, disorder, grief, grieved, &c.

—— —— 4360, grief of mind.

hoen..... *Wel.* s.f. complexion, good appearance, good plight, a joyful countenance, gladness, liveliness.

hoen-i ... —— v. to become complexional, to grow blithe or merry.

Whether *hoen* finds here its proper place depends on the question, whether its *radical* idea be that of excitement or of mere brightness or liveliness; if it be the latter, *hoen* should be ranged with another set of meanings, which will be shortly noticed.

wăn ..... *Chin.* 11602, hot indignant feeling.

—— —— 11608,—an accumulation of angry indignant feeling in the breast, suppressed indignation.

van	*Sansc.*		to be distressed, to seek, to desire*.
γύνυ-ις ...	*Gr.*	s.m.	a weakling.
ἀν-ία ...	——	s.f.	grief, sorrow, distress, trouble.
ἄν ιος ...	——	adj.	grievous, grieved, distressed.
εὔν-ις ...	——		reft, bereaved of, widowed, orphan.
ὠν-έομαι	——	v.	to buy, purchase, to bargain for, to bribe.
ὠν-ή	——	s.f.	a buying, a purchase, a bargain.
ὠν-ός	——	s.m.	price, value, payment, a buying, market-wares.
ven-eo ...	*Latin.*	v.	to be sold.
gwan ...	*Wel.*	s.c.	that is bereft, a weakling.
		adj.	weak, feeble, faint, infirm.
gwŷn ...	——	s.m.	rage, a violent impulse of the mind, a smart, lust.
gin-a ...	*Bret.*		to vex oneself, to become sad.
gion	*Irish.*	s.	will, desire.
——	——	s.	delight, joy, pleasure.
on.....	——	s.m.	gain, profit, advantage.
gien	*Manx.*	s.m.	cheer, festivity, temper of mind.
án.....	*Icel.*	s.m.	trouble.
gyn-an ...	*A.-Sax.*	v.	to gain.
winn-an	——		to labour with grief and pain, &c., to obtain by labour and toil, to acquire, to conquer.
wyn	——	s.f.	joy, delight.
win	*Engl.*	v.	to win hay or coal, *i. e.* to make hay or raise coal (Brockett's Gloss.).

Connected with the idea of onward movement is that of thrusting, or of piercing, wounding and cutting, and secondarily of biting, gnawing, eating into, lessening, &c. Hence we get names for various cutting instruments, a sword, an axe, a plough, &c.; for certain gnawing animals; for certain corroding insects or menstruums; for that which is dug, a mine; or that which is triturated or made small, dust, sand, a drop, &c.; or wasted and decayed, old people, &c.

kan	*Chin.*	4935, to cut, pare, carve, engrave on wood, to hew, to fell.
——	——	4952, insects corroding or eating their way into things.
——	——	5000, a bitter taste, an excessively salt taste, a lye for washing with.
kăn	——	5017,—to wound, injure or damage a thing as a plough breaks the ground.
——	——	5020, to gnaw, to bite, to lessen.
——	——	5022, to gnaw, to gnash the teeth, the noise made in eating, to cranch, the gums.
këen.....	——	5808, an animal of the mouse or rat species.
——	——	5833, to cut into small parts, to mince meat.
——	——	5850, a double-edged sword, a pointed sword.
——	——	5882, to injure, or break off a part, to diminish in weight or quantity, to lighten.
kin	——	6332, an axe to fell timber.
kwan ...	——	6655,—the coulter of a plough.
kwăn ...	——	6703, to cut or shave off the hair, a leafless tree.
k'an	——	4989, to pierce, to stab, to overcome, to kill.
——	——	5005, to cut off, to cut down wood, to cut, to chop, to fell.
k'wăn ...	——	6706, to cut off the branches of trees.
kan-a ...	*Sansc.*	adj. small, minute.
		ah s.m. ē s. f. an atom.
		ah s.m. an eye of corn, the spark of a gem, or of fire, a drop of water, &c.

* Vid. Westergaard, Radices Ling. Sanscr.

kon-a ... *Sansc.* ah s.m. the sharp edge of a sword.
k'an ..... —— to dig, to delve, to hurt.
k'an-i ... —— ih s.m. i s.f. a mine.
k'ān-i ... —— ih s.m. ī s.f. a mine.
κτείν-ω ... *Greek.* to kill, to slay.
κον-ή..... —— s.f. murder.
κόν-ις ... —— s.f. dust of ashes, ashes.
κόν-ις ... —— s.f. lye.
cann-a ... *Irish.* a moth.
cin ..... —— a drop.
keen..... *Engl.* sharp (this word should be distinguished from *keen*, eager).
—— —— s. a caustic. (Brockett.)

From *k'an*, to dig, the Sanscrit gets *k'anaka*, a rat, a housebreaker, a miner, with which the Latin *cuniculus*, a coney, is no doubt connected; but it is probable that the Chinese *këen*, a mouse, a rat, does not include the idea of burrowing, but means simply a gnawer —one of the Rodentia. Our English word *coom* is used to signify matter in a state of minute trituration—soot that gathers over an oven's mouth, the filth that works out of the wheels of carriages, and the useless dust which falls from large coals. It is no doubt a corruption of the present element.

han ..... *Chin.* 3187, to plough in winter, to plough coarse bad land.
hëen..... —— 3665, to cut one's throat.
—— —— 3675, to cut or pare off.
hwan ... —— 4247, to strike, to rub, to cut, to pare as in working stones.
han ..... *Sansc.* to hurt, to strike, to injure, to do any act which leads to the destruction of life, to kill.
han-a ... ——ah s.m. a killer, a slayer.
han-u ... —— uh s.f. a weapon, sickness, death, dying.
hīn-a ... ——ah ā an, adj., wasted, worn, decayed.
ὕνν-ις ... *Greek.* s.f. a ploughshare.
ὕνν-η..... —— s.f. *id.*
hên ..... *Wel.* s.m. age, antiquity, oldness.
adj. far-advanced, old, aged.
hen-u ... ——v.n. to grow old, to become antiquated.
hun ..... *A.-Sax.* consumption.
hwon ... —— adv. a little.
hyan..... *Engl.* a fatal disease amongst cattle by which their bodies instantly become putrid. (Carr's Crav. Dial.)

gan ..... *Chin.* 2855, flesh or fish preserved by salt and brine.
wan ..... —— 11556, to strike, to rub, to work stones, to cut, to pare.
—— —— 11564, to cut or pare, to engrave metals, to pick or dig deep into.
wăn ..... —— 11595, to separate, to break, to cut asunder.
—— —— 11597, to cut, to cut the neck or throat, to cut crosswise.
an-u..... *Sansc.* uh s.m. an atom.
adj. atomic, small, minute.
ūn ..... —— to deduct or lessen, to mete out in small quantities.
ūn-a..... —— ah ā an, less in number, size or degree, as fewer, smaller, inferior, &c.
γέν-υς ... *Greek.* s.f. the edge of an axe, a biting axe.
an-us ... *Latin.* s.f. an old woman.

gwân ...	*Wel.*	s.f.	a going through, a dividing, a course, permeation, thrust, stab or prick.
gwan-u...	——	v.	to push forwards, to thrust, to penetrate, to pierce, to stick, to prick, to stab.
gain	*Irish.*	s.f.	sand.
gen	——	s.m.	a sword.
——	——	s.m.	a hurt, a wound.
goin.....	——	s.f.	a wound.
goin-im	——	v.	wound, hurt.
guin.....	——	s.f.	points, darts, pain, stitch.
guinn ...	——	s.f.	a breaking to pieces. (Suppl.)
onn	——	s.m.	furze, gorse.
in.....	——	adj.	little, small.
gén-ia ...	*Icel.*	s.f.	an axe.
ahn	*Germ.*	s.m.	a grandfather, a forefaher.
whin.....	*Engl.*		furze, gorse.
——	——		a few. (Jam. Suppl.)

Our provincial term *coom* sometimes appears in the shape of *gome*, the black grease of a cart-wheel (Johns.), or of *gum*, the dross of coals (Jam.), whence *smiddy-gum*, the refuse of a smithy (Brockett).

Linear extension seems to be the root-idea, from whence have branched the following meanings: to stretch out, to taper, to rise up, to surpass, and hence a handle, a cone, a wedge, a fir-tree, a top, an end, a limit, a head, a chief, a high forehead, a high shore, a mountain's slope, &c.; and secondly, to raise, to lift, to support, and hence a pillar, a railing, a bench, the stem of a plant, the bones of the body, a back, a shoulder, &c.

kan	*Chin.*	4959,—the trunk of a tree, a handle, a railing at the top of a well.
këen.....	——	5772,—to raise upright, to erect, to place, to establish, to build, to build up, &c.
——	——	5851, to hold and present to, to raise to view, &c.
——	——	5858, the shoulder, &c., to bear on one's shoulder, to sustain, to be competent to, &c.
——	——	5859, pillars of a house, pillars supporting a dome without walls.
——	——	5876, to bear or sustain a thing.
kwan ...	——	6658, to cap, to put a cap on a young man, a ceremony formerly performed by his father when, &c. Females have a similar observance: instead of being capped, their hair is put up and dressed in a particular manner, &c.
		The person who overtops all others, the head, the chief.
k'an	——	4957, the bones of the leg, the ribs, the bones generally.
——	——	4961, the stem of a plant, the trunk of a tree, &c.
——	——	4987, to sustain, to bear, &c.
k'een ...	——	5774, to raise, to lift, to carry on the shoulders, &c., to fix a boundary, &c.
k'wan ...	——	6662, the hip-bones, the bones of the pelvis.
——	——	6681,—to reach or extend to, &c.
——	——	6685, the posts of a door, the two side-posts, sometimes moveable as in carriages, the posts of a gate, &c.
καίν-υμαι	*Greek.*	to surpass, to excel, &c.

κῶν-ος ...	*Gr.*	s.m.	a cone, a pine-cone, the peak of a helmet, a spinning-top.
κών-η ...	——	s.f.	*id.*
κων-ίς ...	——	s.f.	a conical water-vessel.
cun-eus	*Lat.*	s.m.	a wedge, the fashion of a wedge, &c.
kon'	*Russ.*	s.m.	the uppermost beam of a log-hut.
con	*Wel.*	s.m.	what diminishes in a point from the base—a cone.
cwn	——	s.m.	a head, a top, a summit.
cwn-u ...	——	v.	to arise, to support.
cyn	——	adj.	first, chief, foremost.
cyn-u ...	——	v.	to arise, to rise to the top.
cyn	——	s.m.	a wedge, a chisel.
kein	*Bret.*		the back of an animal or of a seat, the keel of a vessel.
kein-a ...	——	v.	to bear on the back.
c'houen	——		the back.
ceann...	*Irish.*	s.m.	a head, a chief, a leader, a captain; the upper part, end, limit.
cinn-im	——	v.	I surpass, excel, overtop.
con	——		the Scotch fir-tree. (Suppl.)
kan-i ...	*Icel.*	s.m.	the projecting part of anything, a beak, a fisher-boat, a vessel with a handle.
kan-a ...	——	s.f.	a wherry.
kinn.....	——	s.f.	a boatman's scoop, a mountain's slope.
kien.....	*Germ.*	s.m.	a pine or fir.
con	*Engl.*		a squirrel. (Grose, Brockett.)

It would seem that the Icelandic wherry got its name of *kana* from its projecting stem, and the fisherman's scoop from its projecting handle. The squirrel may have been called *con* from its upright pyramidal tail; and the rabbit a *con-ey* from its scut—for the Welsh *cwn-ing*, a rabbit, must be a derivative of *cwn*; and though the Latin *cuniculus* means a burrower, yet the Welsh *con-ell*, a tail, which is a derivative of *con*, and through it connected with *cwn*, points to a different etymology for the Welsh synonym.

han	*Chin.*	3176, to appear to proceed or advance, elevated, lofty.
heen.....	——	3681, a kind of baluster or perpendicular rails as below a window, a house formed by open pillars, &c.
——	——	3703, to lift up anything with the hand, said commonly of people in a passion, &c.
heuen ...	——	3801,—to extend to, &c.
hwan ...	——	4244, the top of the head.
——	——	4267, to draw up, to pull or lead to a higher place, &c., to elevate the public manners.
hún	*Icel.* s.m.	the handle of various things, the head of a staff, the top of a mast.
haen.....	*Flem.*	a cock, a spigot.
hain	*Engl.*	... to raise or heighten, as "to hain the rent, the rick, or ditch." Norf. Grose.
heän.....	——	the upper end of a blade where it is inserted into its handle. (Barnes, Dorset Dial.)
gan *or* an	*Chin.*	2832, a large face, a broad forehead, a bald head.
——	——	2833, a high shore, the bank of a river or canal, a high bank and deep water, steps up to a palace, &c., figuratively a person of eminent talents and virtue, &c., to exhibit the forehead, or a high forehead.

gan *or* an	*Chin.*	2837, a kind of stand, bench, or table, an official table as of a magistrate, &c.
ani	*Sansc.*	ih s.m., a pin or bolt at the extremity of the pole of a carriage, the pin of the axle, the edge or point of a sharp weapon, a limit or boundary.
ἄν.....	*Greek.*	he up, he arose.
ἄν-α.....	——	up! arise!
an-us ...	*Lat.* s.m.	*qu.* the end. (end-i, *Icel.*)
on.....	*Wel.* s.f.	that rises up, that is over, superior or beyond, that is in continuity, also an ash.
genn.....	*Bret.*	a wedge.
gwann ...	—— s.m.	size, stature.
ionn.....	*Irish.* s.	a point.
——	—— s.	upper part, the head, top.
uain	—— s.f.	a pin, a peg.
enn-i ...	—— s.n.	a man's forehead, the slope of a mountain.
ănn-e ...	*Swed.*	a forehead.
en.....	——	a juniper.

From *end* as the primary came the secondary meanings—a boundary, a bar, a stop, a finishing, a completion, a transaction; repose, a place of rest, content, order, tranquillity, &c.

kĕen.....	*Chin.*	5772, to establish the laws of a government, &c.
——	——	5776, a bolt, bar, or other fastening to a door, to stop a stream of water with reeds and mud.
——	——	5837, to establish, to confirm, to strengthen, to be confirmed in a purpose or opinion, &c., determined, constant, durable, &c.
kwan ...	——	6676, to fasten a door with a cross bolt or bar, to stop up, to close a door, the bolt of a door, &c., a bar, a limit, a pass, &c., morally a boundary-line between virtue and vice, &c.
k'an.....	——	4961,—capacity for business, business, to transact business, to do.
k'een ...	——	5774,—to fix a boundary, to strengthen, to establish.
καίν-υμαι	*Greek.*	to be skilled or able to do, &c.
cin	*Irish.*	a bed (*qu.* a place of rest).
gan *or* an	*Chin.*	2833, nearly the extreme limit of a road, the end of a journey.
——	——	2834, stillness, repose, rest, tranquillity, to rest satisfied in, to remain in the sphere allotted one, fixed, settled, safe.
——	——	2836, to place or put down, to stop or cause to desist, &c.
——	——	2839, serene clear sky, the evening, tranquil, a state of peace and order.
wan	——	11555, to complete, to finish, to close.
——	——	11579,—the evening of the day, the evening of life, late, too late.
wăn	——	11615,—rest, repose, safe, firm.
van	*Sansc.*	to act, to transact business.
αἰν-έω ...	*Greek.* v.	to be content with, to acquiesce in.
ἄν-η.....	—— s.f.	an accomplishment, a fulfilment.
ἀν-ύω ...	—— v.	to complete, to finish, &c., to come to the end of a journey.

ἄν-ω.....	*Gr.*	v.	to accomplish, to finish.
εὐν-ή.....	——	s.f.	a couch, a bed, the lair of animals, a nest, a grave, a bedstead, a mattress, a bolster, &c., a stone-anchor.
an.....	*Irish.*	s.	union, unanimity; adj. still, quiet.
an-a.....	——	s.	continuance of fair weather.
an-aim...	——		I wait, stay, remain, dwell, rest, halt.
ann-a ...	*Icel.*	v.	to bring to a conclusion, to finish a journey.
inn-i.....	——	s.n.	a house, a wild-beast's den.
un-i	——	v.	to acquiesce, to be content.
in	*A.-Sax.*		a chamber, an inn.

[To be continued.]

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Professor H. H. WILSON in the Chair.

George Webbe Dasent, Esq., M.A., of Magdalen Hall, Oxford, was elected a member of the Society.

The following communication was then read:—

"On the Misuse of the terms Epenthesis and Euphony." By T. Hewitt Key, M.A.

While the so-called grammatical figures have all of them done much disservice to philology, by inducing the mind to be satisfied by a mere name instead of inquiring into causes, yet the most deserving of unqualified condemnation are the terms *epenthesis*, *paragoge*, and *tmesis*, for they have not even the advantage of serving as a convenient heading for a connection of similar facts, an office which is to some extent usefully performed by the other technical terms of this kind. Philologists are beginning to be agreed that language consists in the first place of single significant syllables, and that the longer words are formed by the combination of such syllables, all however, whether of less or greater length, being subject to reduction, sometimes by the loss of an initial or final sound, sometimes by a compression of the internal structure. There is perhaps but one other important consideration that need be kept in view, and that is, that various nations have their peculiar facilities and difficulties of pronunciation which tempt or compel them to slight modifications. For example, there are those whose organs of articulation are unable to commence a word with a given consonant. Thus the Aztecs of Mexico, though able to pronounce an *l* in the middle of a word, at the commencement find it necessary to prefix a *t*-sound to the liquid. An initial *f* too is often a cause of trouble to one who has an impediment of speech, but relief is found in the substitution of the sound *pf*, which is so frequently an initial in German. Others again get over the same difficulty by placing an *l* after the *f*, and hence perhaps the German *fliehen*, *flucht*, beside the classical *φυγη*, *fuga*. In many cases the difficulty of uttering an initial consonant is got over by prefixing a vowel sound, an expedient which is often made use of in the Greek language, as in *εθελω*, *ονυξ*, *αγαθος*. In the same nation there was an unwillingness, which is only another term for a difficulty, to pronounce many final consonants. Here however the remedy was for the most part to drop the objectionable sound; but among the Chinese, with whom a similar difficulty prevails to a still greater extent, the resource is to add some vowel sound, and so say, for example, *shippie* for *ship*. Again, the composition of words may bring together ill-assorted consonants which can only be harmonized by some modification, as is well seen in the

familiar Greek forms τετυμμαι, τετυφθαι, μεσημβρια, ανδρος. But without this excuse, many mouths have an invincible tendency to strengthen a consonantal sound. Thus our own ancestors had a natural disposition to substitute *nd* for *n*, as is seen in the words *sound, hound, hand*, &c., compared with the Latin *sonus, canis, manus*. Such involuntary changes are well-deserving the notice of the philologist, but he must not think that he has explained the appearance of any unexpected consonant in a word by putting forward the bare term *epenthesis*, or the convenient phrase *hiatus vitandi causa*. As regards the latter, it is almost enough to object, that the test of a *sufficient reason*, as it is called, would be fatal to the preference of one consonant over another, and therefore to the claims of all. "You say that the letter *d* is inserted in *redire* simply *hiatus vitandi causa*—Why *d* rather than any other consonant?" But the fact is, that all such explanations are without value, and the supposed occasion for them grows out of the error of not sufficiently regarding the older forms of language. Nay, the perversity is often carried so far, that instead of deducing the later forms from those of older date, a course the very converse is pursued. Thus it is even now the prevalent doctrine, that the archaic infinitive *amarier* is formed from *amari* by the paragogic addition, as it is called, of *er*. Such an assertion blinds the learner to the fact that *amarier* stands to the active infinitive *amare* very nearly in the same relation as *amatur* to *amat*; while again *amarier* by an easy degradation becomes *amarie*, and then of course *amari*; just as the imperative *audie* was contracted into *audi*, and the vocative *filie* to *fili*. It is by a precisely similar error that the term *tmesis* has been introduced by the commentators of Homer, where, as Hermann has observed, the process is exactly the opposite. Instead of separation, agglutination has been at work; and those elements which in the old poets had an independent existence, are found to have coalesced in the later writers. The term *euphony* also has been too freely used as a supposed means of explanation. If indeed it be employed in the sense of *facility* of pronunciation, then the principle has been admitted in what has just been said; but the sense given to it is often *beauty* of sound, and indeed among the Greek grammarians the word καλλιφωνια is employed. But on the argument of *beauty* it does not seem safe to rely.

The chief business of the present paper will be to deal in detail with alleged instances of *epenthesis*, and to prove the valid title of many letters at present labouring under the odious charge of being squatters.

Comburo, amburo.—The *b* here is radical, as is proved by the Latin word *bustum*, our own *burn, brand*, &c. and the German *brennen*, &c. The Latin root also appears with an initial digamma, a letter closely akin to *b*, as in *Vesta, Vesevus*. Indeed the analogy of *ūnus* and *ūtor* having had, as is well-known, older forms *oenus, oetor*, leads one to expect *oero, oestus*, for *uro, ustus*. Thus *aestus* and *aestas* are in all probability of the same origin, the former by its very termination claiming direct descent from a verb.

Ambedo.—The *b* here, as in *amburo*, is commonly considered to have grown out of the *m* of the prefix *am*. But why has not the same effect been produced in *comedo* and in *am-icio*, the compound of *jacio*? The German *bissen*, English *bite*, have a very close affinity in both form and meaning with *essen* (pres. 3 p. *isst*; imperative *iss*) and *eat*. Again, the very same root *ĕd-o* appears in Latin with the digamma in *vescor*, and in German also with a very common substitute for the digamma, viz. a *g* in *ge-gess-en*. Moreover the present writer has elsewhere given his reasons for believing that the verbs *esse* 'to eat' and *esse* 'to be' are one and the same, the all-important meaning of *eating* being the older of the two. He has in the same place contended that *be* had at first an *s* at the end, in the form *bis* or *bes*, and in short that *be*, *is*, and *was*, are all of one stock. If this view be admitted, the double forms *bedo* and *edo* present no difficulty. It may as well be here observed, that the Latin *arbiter*, 'one who is present,' contains in the second syllable a form very like our own *be*.

Adbitere, *perbitere*, &c.—These words may perhaps induce us to throw doubt upon a view taken by Bopp in his 'Vergleichende Grammatik,' § 111. He there expresses an opinion that several verbs in Sanscrit and other languages originally ending in a vowel, in their derivatives often attach to the said vowel a *t*, which he speaks of as *a mere phonetic meaningless addition* (ein blos phonetischer, bedeutungsloser Zusatz), and he quotes, as examples, *comit*, *alit*, &c. in connection with the verb *i-re*, and *superstit* in connection with *sta-re*. He might have added the neuter substantive *it-er*, for *er* alone in this word can be the suffix, being the equivalent of *us* in the neuter *genus*, *generis*, or of *ur* in *fulgur*. Now it seems much more in accordance with the usual course of language to consider the oldest form *bit* in *bit-ere* to be the source whence was formed first *it* as seen in *comit*, *iter*, &c., and then *i* as seen in *i-re*. The difference of quantity between *bĭtere* and *ĭter* presents no obstacle. The simple root was probably *bĭt* with a short vowel, which in the imperfect tenses was lengthened according to a principle common in the Greek and Sanscrit languages, and far from being without example in Latin. Thus *dŭc* 'lead' (compare *dux dŭcis*), *dĭc* 'show or say' (compare *falsidĭcus*, *malidĭcus*), *nŭb* 'marry' (compare *pronŭba*, *Connubio jungam stabili*, &c.), *fĭd* 'trust' (compare *fĭdes*, *perfĭdus*), *rĕp* 'creep' (compare ἑρπω), have all a long vowel in the imperfect tenses, as *dūcere*, *dīcere*, *nūbere*, *fīdere*, *rēpere*.

Redire, *prodire*, *prodesse*.—In these words the *d* is often alleged to be inserted for the ignoble purpose of avoiding an hiatus. But we know that the older Latin language had a final *d* at the end of many particles which afterwards lost it, as *extrad*, *suprad*, &c. Besides, how is it that *reddere*, and in Terence *redducere*, had the same *d* without the same excuse—to say nothing of the adjective *redivivus*, and the old form *relligio* with two *l*'s, the first of which has taken the place of the original *d* through the principle of assimilation. In *seditio*, the *d* belongs probably to the latter portion of the word, as in *conditio*; but still there can be little doubt that the particle *sē* denoting sepa-

ration, in *se-curus, se-gregare*, &c., is one word with the conjunction *sed* or *set*; and so the equivalent of the first syllable in the German *sond-er*, English *sunder*, just as *et* of the Latin is the German *und* and English *and*; and the Greek ἑτερος, Latin *alter*, is the German *ander*.

Praesens, absens, it is enough to say, are contractions from *ab-es-ens, præ-es-ens*, and therefore contain in the *s* a fair representative of the verbal root *es* of *esse* 'be.' And here I cannot help asking: When will our Greek grammars and dictionaries dare to banish from their pages the barbarous and misleading assumption of a theme ΕΩ, sanctioned though it be by so many names from Stephens to Buttmann? The epithet in *Di consentes* presents perhaps another example of a compound of the imperfect participle of *sum*. As to the reduction of a verb to a single consonant, the degradation is surpassed in the verbal substantive *prætor*, where the root *i* 'go' has been crushed to nothing between the prefix and suffix.

Alicubi, sicubi, necubi, alicunde, &c.—Here of course the *c*, thought by some to be epenthetic, is an important letter of the old adverbs *cubi, cunde*, &c., whose connection with the relative proves their title to an initial *c*. Compare the Old-English *quwhat* with *what*, &c., and the Herodotean κοτερος with the Latin *uter*. The last word is actually found with the guttural in an inscription of the Augustan age (Marini Iscrizioni Alban. p. 139, six lines from the end), in "*necutro mihi consto*," where Fabretti has ventured to substitute *nec vero*, not only as the editor says *contro la fede del marmo*, but in defiance of the sense of the passage; while Fea, the Italian editor of Horace, on the other hand, quotes the word *necutro* to disparage the authority of inscriptions in general. In truth, all the derivatives from the relative which commence in Latin with a *u* must originally have had an initial guttural, and there seems strong reason for believing that *sicut* and *hucusque* should be divided so as to give the *c* to the second element of these words, *si-cut, hu-cusque*; for *sic* like *hic* must originally have existed without the enclitic *c*.

Praegnans, cognatus, agnatus, cognomen, cognitus.—There is still a tendency in many books to treat the *g* of these words as intrusive or euphonic, whereas the old forms of *gnosco, gnascor, genus*, together with their modern representatives *know, ken*, and *kin, kind*, &c., establish the guttural as an original occupant of the words.

Neclegere, negotium, necopinus.—In the first of these words the initial syllable has no connection with the negative, but is the equivalent of the German preposition *nach* 'after.' Indeed the whole word *neclegere* is fairly represented by the German *nach-lassen* 'leave behind,' for *legere* in this compound is only another variety of *linquere, legare*, and the English *leave*, German *lassen*. As to the others, the negative particle *ne* seems itself to be entitled to a guttural, or otherwise we could not have had the phrase *res nec mancipi*. See also Forcellini *sub voce*.

Virguncula, homunculus.—The words of this form are often treated as though the syllable *un* formed part of the suffix, whereas it evidently belongs to the nouns themselves, the nominatives having dropped the *n* of *on*, and the oblique case having changed the short *o* to a

short *i*, so that many persons lose sight of the fact that *virgon* and *homon* are the real bases, and the *on* of course becomes *un* before a consonant.

Vires, dirimo, pulvisculus.—In the first two of these, the *r* has taken the place of an *s*, for *vis* the nominative does not owe its long vowel to its monosyllabic form. It is the equivalent of the Greek ις ινος, or more properly Fις Fιν-os 'a sinew,' 'strength,' the ι of which word is already long. Now when a Greek root has a ν, the Latin often substitutes an *s*, which again when thrown between vowels becomes an *r*. The comparatives, as πλειον, πλεον, *plous, plūs, plūris*, afford examples of all such interchanges. Thus the nominative *vis* stands for *viss*, and independently of its long vowel would be entitled to length of syllable by position. The *s* of *pulvis* too is not a mere nominatival *s*, and for this reason the *r* enters into the oblique forms, and the *s* itself into the diminutive. It is also for this reason that the nominative *pulvis* has its final syllable occasionally long, as in Æn. i. 478:

"et versa pulvis inscribitur hasta"—

where the commentators appear to be wrong in referring the length to the influence of the cæsura. In Forcellini's Lexicon may be found references to no less than ten passages where *sanguis* has its final *i* long before a vowel, simply because it stands for *sanguins*. One of the most marked examples is in an iambic trimeter of Seneca's:

"Vectoris istic perfidi sanguis inest."

Nequinont (Festus) = *nequeunt, danunt* = *dant*.—In these words the *n* is commonly considered to be an intrusion, but as regards the first, we may safely deem it part of the root, which thus takes a form similar to that of the German *können* and English *can*. And it seems not improbable that *dan* is the oldest form of *da**. A former paper has given the writer's reasons for considering the English *gang* as older than *go*, and to the reasons there given may be added this consideration, that the oldest German has two verbs, *hanku* 'I hang,' and *kanku* 'I gang or go,' so that he who holds *go* to have been the oldest form, should apply the same principle to *hang*, and find for it an original *ho*. Again, the Icelandic, which also has the infinitives *hanga* and *ganga*, might have been expected by analogy to have *fanga*, but in fact has chosen to reduce this form to *fá* (Dasent's Rask's Gr. p. 127).

Δεσμος, σακεσφορος, τετελεσμενος, γενστικος.—In all these words the *s* found in the body is an original element, and not, as our grammarians say, inserted on euphonic grounds. It is true that the *s*

* The *n* is found in the same root in the dialect of the Low Saxon still spoken in the island Wangeroge, viz. *duahnen* = *thun*. See Herr Suur's History of the Monasteries of East Friesland, as quoted in Hoefer's Zeitschrift, i. p. 95. The appearance of the digamma in *duahnen*, and the strong evidence that a liquid ended the radical syllable, confirm a suspicion long entertained by the writer, that the Icelandic *ger-a* 'do' is the true northern analogue of the root we are speaking of. The love of the Icelandic tongue for the liquid *r* is well-known, and a change of *l* or *n* to *r* is often accompanied by a change of *d* to *g*, particularly when separated from its vowel by another consonant. Compare *duellum* with *guerra*.

does not appear in the presents δεω, γενομαι, τελεω, but we know the great tendency of the Greek tongue to get rid of the sibilant when between vowels, as seen in τυπτῃ for τυπτεσαι, μαχουμαι for μαχεσομαι, &c., and therefore when some forms of a word exhibit a *s* and others are devoid of it, the more reasonable conclusion is to suppose that the latter have lost it rather than that the former have committed a theft. But the allied tongues will often supply distinct evidence. The Latin *liga-re, dica-re*, both signifying 'to bind,' have a guttural which often corresponds to a sibilant, and a similar guttural appears in the English *tight*, although it has been lost in the simple verb *tie*. The interchange between the initial consonants of these words is to be expected, as it is paralleled by *lacruma*, δακρυον, *tear*, &c. There are it is true many other words which exhibit a σ before the suffix μος, like δεσμος; and the attention of Greek scholars might well be directed to these words, so as to decide how far the sibilant belongs to the verb or the suffix. The Latin *gus-tus* and *gus-tare* both imply by their forms a previous simple verb *gus-ere*. Σακεσφορος and τετελεσμενος are alike formed eventually from neuters in ος, viz. σακος and τελος; and the writer of the present paper, in his first essay on any philological subject, took these neuters for his subject, contending that the final *s* was not a nominatival suffix, but belonged to the structure of the noun itself; that the corresponding nouns in the Latin tongue substituted an *r* for the *s* in the oblique cases; and that the appearance of a σ in οχεσφι, στηθεσφι, as compared with ουρανοφι, βιηφι, was so to be explained. He has since found by references in the V. G. of Bopp to a paper on the subject, that the German scholar had preceded him in the same view.

Φασμα, ημφιεσμενος, &c.—The σ here too is in its proper home, for the ν in the presents φαινω, αμφιεν-νυμι, is not a mere lengthening of the root, but on the contrary φα in φαος is an abbreviation of φαν or φας, the full word having been φανος or φασος. Of αμφι-ει-νυμι we are bound to strike off, as non-radical, the last four letters and those only, as shown by δεικνυμι, ζευγνυμι, of which we know the roots to be δεικ, ζευγ, or rather δεκ, ζυγ. Εν therefore, or rather Fεν, is the essential syllable, which, according to a law already mentioned, should appear in Latin as *ves*, and such is its form in the substantive *ves-tis*. But the interchange of ν and *s*, as here seen between the Greek and Latin tongues, occurs also within the limits of the Greek tongue itself, and hence the double forms of αμφιεννυμι ημφιεσμενος, φαινω φασμα, σβεννυμι εσβεσμαι, &c.

Δαμασιππος, πληξιππος, ταραξιππος.—The σ in the centre of these words may possibly be the equivalent of the aspirate in ἱππος. Compare the σ which enters into many forms of ἑπομαι in lieu of the aspirate, as also into εσχον for εσεχον, the aorist of εχω, which it is well known had an initial aspirate that reappears in the future ἑξω. But the word δαμαζω coexisting with δαμνημι may also claim the σ as belonging to it. The second word in the same way involves a double claim to the sibilant, for roots which end in a γ often exchange that sound for σγ, σκ, and κσ or ξ: thus μιγ-νυμι has beside it a form μισγ-ω, while the Latin and English languages

have *misc-eo*, *mix-tus*, and *mix*. So again we have *augeo*, *αυξω*, *αυξανω*, and *wax*. Hence *πληγ* may well give place to *πληξ*, and similarly *ταραχ* to *ταραξ*. Hence also *μιξοθηρ*. But there is yet a third and perhaps more probable explanation, viz. that the *σ* is part of an intermediate suffix, as in *ταλασιφρων*, *ταμεσιχρως*. Still it is somewhat surprising to find such a writer as Buttmann treating words like *μιξοβαρβαρος* and *δεισιδαιμων* as though they could be formed from the aorists *μιξαι* and *δεισαι*.

Ταλαινα, *τερεινα*, *δοτειρα*.—The *ι* in these words has tempted those who have studied the Sanscrit language to consider it as an insertion to mark the feminine gender; but it would seem without good ground. The Greek language like others of the Indo-Teutonic family, leaving the simple adjective to be used as a masculine, attached a syllable *σα* in order to distinguish the feminine, so that from *τυπτοντ*, *χαριεντ*, were formed *τυπτοντσα*, *χαριεντσα*. But the addition of this suffix to words ending in a liquid caused an assimilation of the *σ* to the preceding liquid. Thus *ταλαννα*, *τερεννα*, *δοτερρα* would arise, which again were further modified by the omission of the first liquid, and an extension of the preceding vowel into a diphthong by way of compensation, *ταλαινα*, *τερεινα*, *δοτειρα*. Precisely analogous to this is the formation of the first aorists from liquid verbs. *Σπερ*, *στελ*, *φαν*, *νεμ*, which are respectively the bases of *σπειρω*, *στελλω*, *φαινω*, *νεμω*, instead of forming the regular aorists *εσπερσα*, *εστελσα*, *εφανσα*, *ενεμσα*, went through the same process as the above-mentioned adjectives, first assimilating the coalescing consonants, and then producing *εσπειρα*, *εστειλα*, *εφηνα*, *ενειμα*. The last step is not unlike the substitution of *χαριεις* for *χαριεντς*, *τερην* for *τερενς*. The views here put forward have much to strengthen them in the formation of the comparatives in the several allied languages. The interchange of *ν*, *s*, and *r* in these forms has already been mentioned, but the Icelandic comparative exhibits further changes; for although the ordinary suffix of the comparative is *ra*, according to the general tendency of that tongue to substitute *r* where the other tongues have an *s*, yet those adjectives whose positive ends in *n* or *l* give to their comparatives a termination, not *nra*, *lra*, but *nna*, *lla*, as *væn* 'fair,' comp. *vænna*, *sæl* 'happy,' comp. *sælla* (Rask's Gr. translated by Dasent, § 199). Conversely in the same language the fullest suffix of the genitive plural is *na*; but if the noun end in *r*, we sometimes find *rra* in place of *nra*. Thus from the noun *dör* 'a spear' comes the pl. gen. *darra* (Rask's Gr. translated by Dasent, § 146).

N *εφελκυστικον*.—In *ετυπτεν* *ετυψεν* a friend has observed that the *ν* may well stand as a substitute in the Greek mouth for the original *τ* of the third person, and indeed the very vowel *ε* seems to imply such a change in the aorist. But even in *εστιν*, *τυπτουσιν*, the *ν* may be claimed as older than the shorter forms *εστι*, *τυπτουσι*, by those who, like the present writer, contend that the personal pronoun of the third person originally ended in a *ν*. That it was not employed for the sole purpose of preventing an hiatus is firmly maintained by Hermann in his work on the improvement of the Greek grammar.

Κε, κεν, αν.—These are probably different forms of the same word, and if so, the chances are *primâ facie* two to one that the ν is original. Perhaps indeed they may be nothing more than our own verb *can*, which may well enter into the formation of a potential mood.

The so-called *a privative*.—Here we have a precisely similar error to that which prevails in our own tongue, for our ordinary school grammars still talk of an English article *a* which assumes an *n* before a vowel, in defiance of the evidence that *an* is the original, being only another form of the numeral *one* or *ane*. Our Greek books however are beginning to correct the error as to the *a privative*, for we find in Liddell and Scott's Lexicon the true doctrine, that αν is the older particle for which α is naturally substituted when a consonant follows. But there yet remain a few inquiries necessary to be made before this truth will be fully and generally admitted. In the first place, it may be observed that αθανατος is entitled to have a long initial vowel independently of any poetical licence, as standing for ανθανατος; indeed the licence is in those words where the single α before the consonant of the next element is made short, for the original form with a ν should rather have given a long syllable. Again, αμβροτος owes its μ, not to the μροτος, as the Sanscrit scholars contend, but to the same ν coming into contact with the β. But the main stumbling-block is in those words where the α is found before a vowel. The following table will give these adjectives in a small compass. It is made up from the Lexicon just mentioned; and there are attached to each word a few brief remarks to show that the simple word began originally with some consonant, which was sometimes a digamma or *w*, sometimes *sw*, sometimes a simple *s*, sometimes a mere aspirate:—

ααατος, according to Buttmann's Lexilogus, means 'haud spernendus.' —Did it then come from the sound ἀ ἀ *ha ha*, an origin not altogether ignoble, as from thence comes the Latin verb *cachinna-ri*?

ααγης, unbroken—Fαγνυμι.

ααπτος, not to be bound—ἁπτομαι.

ααρος, insatiable—Fαλις, satis.

αεδνος, undowered—Fεδνον.

αειδης, without bodily shape—Fειδος.

αεικης, unseemly—Fεικος.

αεκων, against the will—Fεκων.

αελικτος, with coils relaxed—Fελω, volvo.

αελπτος, hopeless—hope, ἐλπις (as well as ελπις), εολπα.

αεπτος, too weak to follow.—This word is now rejected by Greek scholars.

αεργος, idle—Fεργον, work.

αερκης, irrepressible—ἑρκος.

αερκτος, unfenced—εἰργω.

αϊδρις, unknowing—Fισαμι, wit, wise.

αϊδρυτος, unsettled—sedeo, sido, set, sit.

αϊκτος, unapproachable—ἱκνεομαι.

αϊνος, without fibres.—Fις, Fιν-os, vis.

αϊσος, unlike—Fισος.

αηδης, unpleasant—**F***αδος*, suavis, suadeo, sweet.
αηθης, unwonted—**F***ηθος*, sedeo, soleo, Germ. sitte.
αησσητος, unconquered—*ἡσσαομαι*.
αηχος, without sound—**F***ηχη*.
αογκος, not bulky.
αοδμος, without smell—Smell? (compare (1) odor and oleo; (2) *οιδεω* and swell.)
αοζος, without branches (see below).
αοικος, houseless—**F***οικος*, vicus.
αοιμος, pathless.
αοινος, without wine—**F***οινος*, vinum.
αοκνος, without fear.
αοπλος, unarmed—*ὁπλος*.
αοπος, speechless—**F***οψ*, vox.
αοπτος, sightless.
αορατος, unseen—*ὁραω*.
αοργητος, incapable of anger.
αοριστος, indefinite—*ὁρος*.
αορνος, without birds—Avernus.
αορχης, gelded.
αουτος, unhurt—vol-nus, wound.
αοχλητος, undisturbed—*οχλος*, *ολχος*, *πολχλος*, vulgus, folk, volk.
αϋλος, without matter—wood.
αϋπνος, sleepless—sompnus (the true orthography of MSS.), sopor, Goth. in-suepp-an, sleep.
αωρος, untimely—*ὡρα*, hora (while?).
αωτος, without ears—*α-κουσ-τος*, ausis, audire, hear.

On an examination of this list, it will be seen that in all those words where the *α* is followed by any other vowel than *ο*, there is good evidence of the existence of a *w*, *s*, or *h* in the noun, so that in these cases the preference of the simple vowel *α* to *αν* is in exact agreement with the use of the indefinite article in English. But when we come to the words beginning with an *ο*, there is not the same amount of evidence; but the explanation of this difficulty lies in the very power of the vowel *ο*. In such words as *οικος*, *οινος*, *οιμος*, it has already been observed by others that the *ο* performs the function of a *w*, as in *Οαξος* for **F***αξος*, so that it is mere tautology to prefix the symbol **F**; and hence in Latin, when the *v* is prefixed, the *ο* is dropped, as in *vicus* and *vinum*. But even in those cases where the *ο* has no vowel to follow it, it is still itself a memorial of a once existing digamma. Thus the Latin words *os* (*ossis*), *ovum*, and the town *Osca*, are in the mouth of a Spaniard *hueso*, *huevo*, *Huesca*. Again, the Latin words *octo*, *os* (= *ostium*), *ostrea*, are in French *huit*, *huis*, *huître*. So again *homo* is the Italian *uomo*. Again, in the north of Europe we find a river *Oder* which has borne the two names *Viadrus* and *Suevus*. In the same quarter we find the Swedes with a preposition *om* equal to the German *von*, and at the same time a conjunction *om* equal to the German *wenn*, and the same nation have *orm*, *ord*, *onska*, as the equivalents of *wurm*, *wort*, and *wünschen*. Lastly, in our own tongue we have *one*, *once*, pronounced

with a *w*, and the word *woman* is not unfrequently reduced in the mouth of a cockney to *oman*. So *penny-worth* is now *penn'orth*, and *I won't* becomes *I ont*. But independently of these general views, we find special evidence in favour of some of the Greek words concerned. Thus *οσχος* and *μοσχος* are said to be akin to *οζος* (Liddell, &c. as above). Now the *μ* of *μοσχος* is evidence in favour of a digamma, for the interchange of an initial *m* and *w* is frequent; and thus our own words *switch* and *twig* are perhaps akin to the Greek. As to the interchange of *m* and *w*, compare the German *mit* with *with*; the German *muth* and *wuth* with the English *mood*; the Greek Fαν-ερ with *man*; the Greek feminine numerals *μια*, Fια, *ια*; and the phrase *one says* with the German *man sagt*, in which our term *one* is not connected with the numeral, but a dialectic variety of *man* itself, precisely as the French *on dit*, it is now admitted, grew out of the older French *hom dit*, i. e. *homo dicit*.

With the Sanscrit the present writer will scarcely venture to deal, but he may be allowed perhaps to express a doubt whether Bopp be right in speaking of the *n** which is found in certain genitives plural of that language as euphonic (V. G. 246). The best examination of the process of declension is gradually leading to the conclusion, that the plural cases are formed directly from the singular by the addition of a suffix denoting plurality. Thus from the singular acc. λογον was formed directly the Cretan acc. pl. λογοι *s*, whence λογους, and the *bi* of the dative *tibi* very properly becomes *bis* in the plural *vobis*†. Now although the letter *s* is the consonant which seems originally to have formed the most essential part of the genitival suffix in the Indo-Teutonic languages, yet we must recollect how readily that letter interchanges with the consonants *r* and *n*, or even wholly disappears, especially in Greek. These considerations explain all the genitives without exception. In the Sanscrit pl. gen. *tâ-sam*, *trí-nâm*, *gav-am*, and in the Latin *ho-rum*, *ha-rum*, *nuc-erum*, *die-rum*, as opposed to the genitives *amphorum*, *Deum*, *nucum*, *dieum*, we have a specimen of every variety. *Nucerum* is not the worse as an example because it belongs to the old language. It stands to the singular *nucis*, so far as form is concerned, in precisely the same relation as the passive *scriberis* to the active *scribis*, or the genitive *cineris* to the stem *cinis*; for in all these words the original syllable *is*, when it receives a suffix beginning with a vowel, is not contented to change its *s* into an *r*, unless permitted also to substitute a short *e* for a short *i*. Indeed so fond was the Roman ear of the sound *er*, that those among the Romans who had much occasion for writing, as for example the book-transcribers, found it convenient to use a symbol of abbreviation: thus *pate'nt* was *paterent*,

* Of the use of the *n* in the genitival suffix, see other examples below.

† The Swedish Grammar appears at first view to present the case of a plural genitive formed by the addition of a genitival *s* to the plural of the noun, the suffix of plurality having precedence, as Sing. N. D. Ac. *And* 'a duck'—G. *Ands*; Plur. N. D. Ac. *Ander*—G. *Anders*. And such probably is the present feeling of the Swedes themselves. But I have little doubt that of the plur. gen. *Anders*, the *er* by change from *is* is the genitival suffix, and the *s* itself the symbol of plurality. Compare the formation of *scriberis*, *cineris*, *nucerum*, as given above.

accep'it was *acceperit*, a fertile source by the way of error in our modern copies, as subjunctives were thus pretty readily transformed to indicatives. But to return to the point in question: although Bopp traced this *n* of the plural genitive in the Zend, as well as in the old High German, the Old Saxon, the Anglo-Saxon, and he might have added the Norse, and although he is thus compelled to admit that it is of the first antiquity (*uralt*), he still persists in speaking of it as an intrusive letter (*diese Einschiebung*). Besides, to push the matter to something like an absurdity, if this *n* be euphonic, must not the same be said also of the *s* of *tásam*?

In the French language we will merely point to the form *aime-t-il*, which of course owes its *t* to the original *amat-ille*, the following vowel having preserved it from destruction. Yet even here our French grammars still tell us that the *t* is epenthetic. This reminds one that in the Greek *η δ' ὅς, said he*, the *δ* belongs to the verb, having taken the place of the *τ* which represents the third person. As regards the substitution of *δ* for *τ*, the Latin also has indifferently *inquid* and *inquit*.

Becker in his well-known German Grammar, pp. 29, 30 of the Transl., says, "This inconvenience (the combination of sounds not euphonic) is frequently corrected partly by throwing out sounds, partly by introducing new sounds. When two mute consonants meet, a liquid or the semi-consonant *s* is commonly inserted between them, as in *heidel-beere, birk-en-baum, hochzeit-s-tag*.....and if two liquid sounds, or a liquid and a semi-consonant stand together, the mute *t* is inserted frequently, as in *eigentlich, namentlich, meinetwegen, deinethalben*. The signs *el, en, s, t, et*, inserted in this way are euphonic signs." To the whole of this explanation we object except as regards *eigentlich, namentlich*. The letter *t* has a very close affinity with the consonant *n*, and is of material service in preparing for the sound of the *l* following, as we have already mentioned in speaking of the Aztec tongue. But in all the other cases the alleged euphonic signs have their own distinct power. The *s* of *hochzeitstag* is the *s* of the genitive case, 'the day *of the* wedding,' just as in *mittagsessen*, and our own words *statesman, bridesmaid*, &c. Perhaps the *en* of *birkenbaum* may also denote the genitive, as in *menschen-alter, mühlen-teich, mühlen-fels*, and our own village *Friern Barnett*, compared with *Abbot's Langley, Leamington Prior's*. Nay, our adjectives *wooden, linen*, &c. are probably in origin but genitives, just as *cujus* from being a genitive became an adjective—to say nothing of the possessive pronouns *mine, thine*, &c. in various languages. Bopp has mentioned the Greek *δημοσιος* as so formed, but Greek scholars object to this, that *δημοσιος* is deduced from *δημοτης* precisely as *ικεσιος* from *ικετης*, and not from *δημος* itself. But while we doubt the example put forward by Bopp, we are fully ready to admit that adjectives have been formed even chiefly, perhaps solely, from the genitive case of nouns. Indeed in some languages there is scarcely any other way of expressing an adjective. We ourselves talk of *a man of sense, a man of honour*, &c. Again, a very large number of classical adjectives are translated by the phrase *of or belonging to*, &c. Moreover there

is strong ground for believing that all the gentile names of the Romans, as *Sextius*, *Tullius*, &c. (like *nullius*, afterwards *nullius* from *nullus*), are in origin but genitives of prænomina *Sextus*, *Tullus*, thus agreeing with our own surnames *Roberts*, *Williams*, &c., which are admitted to be genitives of the christian names *Robert*, *William*. And yet these very terms *Sextius*, *Tullius*, were freely used as adjectives, as for example *Lex Tullia*, &c. But in the particular case of *birk-en-baum*, as also in that of *heid-el-beere*, the suffixes *en* and *el* may also be of the kind spoken of by Becker himself in § 33. as often attaching themselves to primary substantives without any marked modification of meaning. They are probably in origin of diminutive signification, but diminutives often lose their distinctive power. Thus to the English word *ass* correspond the Latin *as-inus* and German *es-el*. There remain of Becker's examples *meinetwegen*, *deinethalben*; but here the syllable *et** evidently represents the genitival *es*, for the suffixes *wegen* and *halben* require that construction, just as in *meines-gleichen*. An *s* and *t* are not unlikely to interchange before a *w*, as already seen in the little words *switch* and *twig*.

In these remarks we have been driven to the use of what sounds too like positive assertion by the necessity for brevity. There is much no doubt which will be thought open to question, but our purpose will be fulfilled if philologists are induced to consider the claims of every letter in a word to an original place in it, instead of following the somewhat slovenly and summary mode of evading such difficulties by using the specious term *euphony*.

* This gives a fourth form for the suffix of the genitive, but one not unwelcome: compare the suffixes of neuter nouns, such as κρεας, ἡπαρ, ὑδωρ, in the nominative with the τ of the oblique cases.

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GEORGE SLOANE, Esq. in the Chair.

Miss Anne Gurney, of North Repps, Norfolk, was elected a Member of the Society.

A communication was then read :—

"On the Origin of the Demonstrative Pronouns, the Definite Article, the Pronouns of the Third Person, the Relative, and the Interrogative." By T. Hewitt Key, Esq.

That the Greek interrogatives beginning with a π, as ποτερος, owe their difference from the Ionic forms with an initial κ, such as κοτερος, solely to that variety of pronunciation which is called dialect, and that they are substantially the same words, is commonly admitted, and indeed is supported by the fact that to the Roman *quicquid* corresponded an Oscan *pitpit*. Again, it may also be assumed that Grimm and others are right in treating *quis* and τις as equivalent in form as well as meaning. The changes in these words have been repeatedly compared to those which have also taken place in πεπω*, πεσσω or πεττω, and *coquo*; again in πισυρες, τεσσαρες or τετταρες, and *quattuor*; and lastly in τε and *que*. Moreover it will commonly be found in all instances of extreme change, that an intermediate variety will present itself. Thus the late form πεπτω occupies a middle place between πεπω and πεττω. So too the Slavonic tongues unite two of the consonants in their interrogative *kto*. How easily πολεμος might have passed through πτολεμος into a sound such as τολεμος, is shown by the ordinary English pronunciation of the name Ptolemy. In the next place it is commonly allowed that a guttural, such as that of *quis*, has disappeared from the Latin derivatives *uter, ubi, unde, ut, usque, usquam, unquam*†, much in the same way as in our own tongue, *quwhat, quwhere* have gradually been softened into *what, where*, &c. Indeed in *who* and *whose* the *w* itself has no vocal power, and in the adverb *how*, the superfluous consonant has ceased to be written.

In the Latin and English languages there is no substantial difference between the interrogative and relative forms. The same confusion in fact is found in most languages. Thus in Stephanowitsch's Serbian Grammar, translated by Grimm, we find it stated in a note (p. 63), that all the modern Slavonic languages use their interrogatives as relatives; and if he make an exception for the old Slavic, it must be recollected how very limited in quantity and character are the remains of that dialect.

If then the examples of other languages lead us to expect a connexion of form between the interrogative and relative, and if further

* A form not actually occurring, but implied in many derivatives.

† The last three being connected with the compounds *quisque* and *quisquam*. Thus, as *quis* : *cum* : : *quisquam* : (*c*)*umquam*.

we find that the initial guttural has a tendency to disappear, there is nothing very startling in the position that the Greek relative ὁς, ἡ, ὁ, is a corruption of an older form beginning with a κ. Indeed in the Greek tongue itself we find τις, which is commonly an interrogative, performing the office of a relative in ὁστις = *quisquis*.

So far we have been speaking only of the interrogative and relative. Let us now compare the latter with the so-called definite article, or, to use the language of the older grammarians, let us compare the postpositive and prepositive articles. In the Greek language, taking the ordinary forms, we find that the fem. nom. of the singular, and the masc. and fem. nom. of the plural have nothing but an accent to distinguish the one from the other. Again, in the masc. nom. of the singular ὁς and ὁ, the sole difference as regards the letters lies in the final *s* of the relative; but this being the characteristic of the case itself, has of course nothing to do with the base of the word. Even those however who rely upon this difference are driven from their position by the fact, that in many combinations the *s* preserves its place where the ordinary sense of the relative is not to be found: for example, in η δ' ὁς, *said he*; και ὁς, *and he*, &c. Consistency moreover would require, that on the same ground the Latin interrogative *quis* and the relative *qui* should be held to be independent words.

In the neuters το and τα compared with τὸ and τὰ there is indeed a more marked difference in the prepositive appearing with an initial τ; and the Doric nominatives τοι, ται, extend this difference still further. But of what avail is this, when we find that the interrogative itself has exchanged its κ for a τ in the form already mentioned, τις, τινος? Nay, the interrogatives του and τῳ, at least in their contracted form, are in no respect distinguishable from the article. But the original identity of the prepositive and postpositive articles seems placed beyond doubt by the two considerations, that we see in the first, taken by itself, a twofold form, some parts having an initial τ, some a mere aspirate: and secondly, that as regards meaning, the forms commencing with a τ are again and again used as relatives: for example, in the ordinary language of Herodotus, as θυουσι μεν τῃ παρθενῳ τους τε νανηγους και τους αν λαβωσι &c.; for no one will venture to contend that the two words, identical as they are in form, and connected too by the particles τε, και, are of different origin. (See also Buttmann, Gr. Gr. § 75. Anmerk. 4.) Nor is it only in the Greek language that we find the definite article performing the office of a relative. Even in our own tongue the use of *that* for 'which' is familiar to every one, and yet the immediate connection of this word with the definite article is demonstrated by its German equivalent *das*, to which it corresponds, so far as the terminal consonant is concerned, precisely as *what* to *was*, and *it* to *es*. But in the German language itself every form of the definite article does duty as a relative, and in truth the pronoun *der* is in greater demand for this purpose than the so-called relative itself. Thus within the compass of five verses in the third chapter of St. John we have, Wir reden *das* wir wissen, und zeugen *das* wir gesehen haben—Des

Menschen Sohn, *der* im Himmel ist—Alle *die* an Ihn glauben. Again, in our old English poets we frequently find the adverbs, whose form connects them with the definite article, used with the sense which belongs to derivatives from the relative. The fact is familiar to English scholars, but we may be permitted to quote two passages from Chaucer's Nonnes Priestes Tale:

> For in an oxes stalle
> This night shall I be mordred *there* I lie.

Again:—

> A col fox full of sleigh iniquitee
> Into the yerd, *there* Chanticlere the faire
> Was wont and eke his wives to repaire.

But there are yet other phrases still living in our tongue where the article (or personal pronoun) seems to have the power of a relative; I mean those in which our ordinary grammars tell us that the relative is omitted or understood. Thus: "*The* man you just saw is the celebrated N—;" "*The* gentleman you were talking with, I do not know;" "*Him* I accuse the city ports by this hath entered." (Shakspere, Coriol. v. 5. 5.) This construction is found also in the Swedish: as "Den Herren du nyss såg, är den berömde N—;" "Den Herren du talade med, känner jag ej." (Dieterich, Swed. Gr. p. 208.) Now in each of these phrases, the first word, call it what you please, is virtually a relative. "Quem virum modo vidisti est clarissimus ille N—;" "Quem alloquebaris ego haud novi;" "Quem accuso intravit jam portam."

On the other hand, we have a remarkable instance of the relative used for the article in the old Slavic. Dobrowsky (Instit. p. 608) has this phrase: "Utuntur interpretes relativo ad exprimendum Græcorum articulum ὁ ἡ το, quo carent Slavi."

That the so-called article in Greek was originally a demonstrative pronoun, equivalent in power to an English *this*, is familiar to the reader of Homer; and we need only refer on this point to the pages of Matthiæ's Grammar, who quotes from the opening lines of the Iliad: τα δ' αποινα δεχεσθαι, 'and receive this ransom;' την δ' εγω ου λυσω, 'but this woman I will not let go.' The same writer points out traces of this usage of the mere article for a demonstrative in many phrases which prevailed long after Homer's time, as προ του, 'before this;' τῳ, 'for this reason,' &c. &c.

Words commencing like the Greek article with a *t*, and including the notion of a demonstrative *this*, have been often pointed out in the Latin language, as *tum, tam, talis, tot, tŏtus, tamen*, and *tandem* (= *tamen-dem*); and even in English, as *today, tonight, tomorrow, to-year*, &c. But in the latter set of words the preservation of an unaltered *t* is an anomaly, and at variance with the law of letter-change which unites our tongue with the Latin, and requires a *th* to correspond to the Latin *t*, as seen in the more regularly-formed *the, then, they, thus, than, there, thence, thither*. Again, our language agrees with the Greek in having pronouns commencing with a mere aspirate, thus: *he, his, him, her, here, hence, hither*. The difficulty that at first sight presents itself, in giving the same origin to words

so opposed in meaning as *here* and *there*, *hence* and *thence*, &c., will be considered presently.

We return to the Latin language, where the pronoun *hic* claims our attention. This little word is already a compound, and must have originally existed without the suffix *c* or *ce*, just as *ille* and *iste* preceded the nominatives *illic* and *istic*. In fact, the plural forms *hi*, *hæ*, *horum*, *his*, *hos*, *has*, are found commonly without the suffix, though not to its exclusion, as is seen in the nom. masc. pl. *hice*, the fem. pl. *haec*, *horunc*, *hisce*, &c. Again, *hodie* and *horsum* are formed from the simple pronoun, the *ho* of the former being that ablative, which with the suffix added became *ho-c*, and the *ho* of the latter being that particle signifying 'hither,' which with the same addition became *huc*, precisely as the adverbs *illo* and *isto* became *illoc* or *illuc*, *istoc* or *istuc*. This suffix thrown aside, the analogy of *ille* and *iste* brings us to *he**, which happens to be the exact form of our own personal pronoun in the masc. nominative. Again, the double form of *ipsus* and *ipse*, and the knowledge of the fact that the Latin language has a strong tendency to get rid of final sibilants, lead us to the conclusion that there must once have been a nom. *hus*, which would be the precise form in which the Greek *ὁς* should appear in Latin. An examination of the oblique cases would confirm a belief in the connection of these Greek and Latin pronouns.

We postpone for the present the consideration of the final consonant of the word *hic*, and proceed to the pronoun *is*, *ea*, *id*. Although *is* and *id* belong to a different form of declension from that of *ea*, *eo*, &c., yet the difference is scarcely greater than that of *quis*, *quid*, with the *i* compared to the forms *quo*, *qua*, &c., which follow the analogy of *bonus*. We may also compare the variety in the declension of *alius* and the archaic *alis*, *alid*, or of the Greek τις and τεο or του, τεῳ or τῳ̃. The sole peculiarity which yet remains to the forms *ea*, *eo*, *eum*, &c., namely that they take an *e* rather than an *i*, is exactly paralleled by the similar preference of an *e* before the same strong vowels *a*, *o*, *u*, in the conjugation of *ire*, 'to go.' Thus we have *imus*, *iisse*, *iens*, but *eo*, *eam*, *euntis* (Bopp, V. G. § 361). Between *hic*, *hæc*, *hoc*, and *is*, *ea*, *id*, there is evidently a close connection, though not an identity of meaning. *Is*, *ea*, *id*, it must be admitted, never refers to actual objects in nature. We cannot say, pointing to a book, *is liber* for 'this book;' but on the other hand, though *hic liber* may refer to a book on a table before one, it may also refer, like *is*, to a book just mentioned in a previous clause or sentence. There is then, we repeat, a near connection in meaning. As regards form we may remark that the initial *h* must have been most faintly pronounced by both Greeks and Romans, or it would have had the power in their poetry of preventing that commingling of final and initial vowels which is called elision. Again, but for the weakness of the sound, the Greeks would never have degraded its ocular symbol from a full letter H to the insignificant mark called the *spiritus asper*. On the other hand, for the Latin we have the confirmation

* Such coincidences are probably not altogether accidental. Compare the German particle *hin*, 'from the speaker,' with *hin*, the essential part of the Latin *hinc*.

of the Italian *Orazio, Omero, oggi, onore,* &c. Secondly, the archaic dative *hibus* tells us that *hic, hæc, hoc,* like so many other pronouns, had its declension in *i,* just as *quibus* tells us the same for the relative. Thirdly, the pronoun *is, ea, id,* actually gives us an aspirate in the plural *hi* and *his,* for such, rather than *ii* or *iis, eis,* &c., are commonly found in the best MSS. A familiar example occurs in the titles of the Juristical writers, these as *De his qui in potestate sunt* in Ulpian. That this *his* must be referred to *is* as a nominative will be felt by those scholars who contrast the singular *hic qui est in potestate* with *is qui est in potestate*; the first of which could only be used in speaking of a definite person before one, while the latter, like Ulpian's phrase, is altogether indefinite. Lastly, our own pronoun *it* has also lost its aspirate, which was found in the A.-Sax. *hit,* and is still retained in the Dutch *het.* It was also preserved for a time in the neuter genitive *his,* for the little word *its* is allowed to be of recent introduction, not having been known to Shakspere or the translators of the Bible. Moreover we take a still greater liberty with the plural *them,* which so often becomes *em* when used as an enclitic: as in "we found 'em all well." These considerations united seem to us to remove all difficulty arising from the varieties of form, and to make it something more than possible that *is, ea, id,* and *hic, hæc, hoc,* setting aside the suffix *ce,* may be one in origin.

We must now go back to consider those forms of the interrogative, relative, &c. which commence with an *s*. In σημερον and σητες the σ is generally admitted to represent the article το (Ahrens de Dial. Dor. p. 66). The same writer points out that the Megarensian phrase in Aristophanes—σὰ μάν;—has in its first element a dialectic variety for τί or τίνα. Again, in the non-enclitic Ion. ἄσσα, Att. ἄττα, as Buttmann (Gr. Gr. p. 301 note) happily explains it, the first syllable is the formal equivalent of the Latin *ali* in *ali-quid* and of *et* in the German *et-was*; and thus the remaining τα or σα is a variety of the relative. The appearance of *s* in relative forms is seen in our English *whoso,* which like ὁστις and *quisquis* has a doubling of the relative upon itself.

In a paper read* before a Society bearing the same name as that to which the present paper is addressed, the writer gave his reasons for believing that our conjunction *so* was akin to the relative, as also the Latin conjunction *si,* and thirdly, that the Latin adverb *sic* was the very same word as regards the first two letters, the final *c* being the same appendage which appears at the end of *hic, nunc, tunc,* &c. In confirmation of the argument, one reference, among others, was to the use of *sic* as a correlative to *si,* for instance in Horace—

Sic ignovisse putato
Me tibi *si* coenas hodie mecum—

where the two particles correlate with each other, and denote a condition, precisely as *ita* and *si* so frequently do in Livy, &c. Further, the use of *so* for 'if' in the German language was urged, as: "*So* wir sagen wir haben keinen Sünde, *so* verführen wir uns selbst und

* Nov. 16, 1840.

die wahrheit is nicht in uns; *So* wir aber unsere Sünden bekennen, *so* ist er getreu und gerecht dass, &c." A similar use of *so* in English was noticed by a gentleman present at the discussion, as "So you admit the principle, we care not for the form." Shakspere too has 'so please you,' for 'if you please,' &c.

Again, the Gothic words *sâ-s* (qui) and *sô-s* (quæ), noticed by Grimm (D. G. iii. p. 22. § 7), are already relatives in the first element though strengthened in that sense by the relative suffix *s* (ës), just as our *where-as** also unites two relatives. The same writer refers to the use of *sem* in Icelandic and *som* in Danish and Swedish with relative power. We ourselves have preserved the latter in our now vulgar *how-som-ever*. Moreover our indefinite pronoun *some*, which by the way existed with the same sense in all the old German dialects (Grimm, D. G. iii. p. 4), must be the same word, just as τις in Greek, and in like manner the German *was*, is at once an interrogative and an indefinite pronoun. The Latin pronouns *sum*, *sam*, *sas*, as used in the time of Ennius for *eum*, *eam*, *eas*, have the same initial sibilant; and lastly our own *such* is traceable through the German *solch-er* = *so-lich-er* to the Latin *ta-li-s*, precisely as our *which*† (*quwhilk*) through the German *welch-er* = *we-lich-er* to the Latin *qua-li-s*, for the *li* of the Latin words has lost its final guttural, precisely as our own *manly* has, compared with *man like*, Germ. *mannlich*.

In proceeding to the discussion of the pronouns of the third person, we must once more remember that the classical languages most freely use the masculine and feminine of the article or demonstrative pronoun as personal pronouns, having in fact no other forms; secondly, that the τ, the ordinary initial of the Greek article, must be expected to appear in English as *th*, according to the regular law of interchange between the languages; thirdly, that the Greek, besides its του, της, του, has other cases with a mere aspirate, and at times substitutes a *s* for a τ, as in σημερον, &c.; fourthly, that the Latin has dropped even the aspirate in most of the cases of *is*, *ea*, *id*. These four considerations seem abundantly sufficient to establish that *he*, *she*, *it*, and *they* are branches from one common stem; and not, as many grammarians tell us, unrelated words accidentally brought into connection. The little word *the* (now called the definite pronoun) was, it is well known, in the earlier language susceptible of declension with the sense 'this,' and is therefore well-entitled to claim, as belonging to it, all the forms just given of our personal pronoun. Those who attribute an innate notion of the masculine to the initial *h* of *he*, or of the feminine to the *s* or *sh* of *she*‡, or of plurality to the *th* of *they*, will have all their ideas upset by a perusal of the Anglo-Saxon and Frisian pronouns here given in their full declension from Rask:—

* "St. Albans, whereas (= where) the king and queen do mean to hawk" (Sh. Hen. VI. Part II. 1. 2). On the other hand, in Act III. Scene 3, we have *where* signifying *whereas*: 'Where from thy sight I should be raging mad.'

† If *which* has now lost the modification of meaning belonging to the suffix *like*, so also has the French *quel*.

‡ In the Lithuanian, *sh*, or as it is there written, *sz*, runs through the declension of the masculine (Bopp, V. G. § 358).

	ANGLO-SAXON.				FRISIAN.			
	SING.			PLUR.	SING.			PLUR.
	m.	f.	n.	m.f.n.	m.	f.	n.	m.f.n.
N.	he	heó	hit	hi	thi	se	thet	se
A.	hine	hi	hit	hi	thene	se	thet	se
G.	his	hire	his	hira	thes	there	thes	théra
D.	him	hire	him	him	thám	there	thám	thám.

Although it will readily be admitted that there is much advantage in having the different genders and plurality distinguished by the mere initial letters; yet this is an advantage which has grown, not out of a difference of origin, but out of the tendency of language to seize mere dialectic varieties and then arbitrarily attach to them slight peculiarities of meaning.

The forms *here, hither, hence,* have already been noticed. It remains to observe that Grimm's law of interchange requires that the correlatives of these words should appear in Latin with an initial *c,* just as *hound, head, halm, hemp,* correspond to *canis, caput, calamus, cannabis.* Accordingly the law is obeyed by the words *cis, citra, citro, citerior, citumus,* and thus we have words of even demonstrative power taking that initial guttural*, which some philologists would fain limit to the interrogative.

The Latin pronoun *ille* appeared to differ so widely in both meaning and form from the words we have been discussing, that for a long time not a suspicion was entertained by the writer that it could be related to them. What words can well differ more completely than *hic,* denoting 'nearness,' and *ille* 'remoteness'? But an investigation of the word *ille* has destroyed the conviction first entertained. The Virgilian dative *olli,* the old nom. pl. *oloe* and abl. *oloes,* quoted by Festus as archaic varieties of *illi* and *illis,* and the adverb *olim,* 'of yore,' or 'hereafter,' that is, *remote* time either past or future—all agree in declaring that an *o* belonged to the Latin word; and it seems to be the most natural course to suppose that this twofold form has grown out of one which combined the vowels, namely *iol* (or *yol*). Now such a monosyllable has a similar ending to the subst. *sol,* which appears in English as *sun,* and in Greek with an *η, ἥλιος,* the initial *s* becoming, as usual, an aspirate in Greek. We have therefore our attention naturally drawn to the English pronoun *yon,* now partly obsolete, but still possessing full vitality in the German *jener.* The Greek *κηνος* or *κεινος,* for the *ε* in *ἐκεινος* seems not to be radical, has an identity of meaning with the German *jener,* and much resemblance of form too, seeing that an initial *y*-sound is so often convertible with a guttural. Again, as *yonder, yondermost* and *beyond* are derived from the root *yon,* so also from the Latin root *ol* are derived *uls, ultra*†, *ultro, ulterior, ultumus,* a series of words precisely parallel to that already deduced from *hic,* namely *cis,* &c.

* The Swedish *kuad som* = id quod, has in the first of the two words the equivalent in form of *what,* with the meaning of the *pre*positive article.

† The Italian has retained the *o* in *oltra,* &c. And the change of *o* into *u* in the Latin words is precisely in agreement with the same change under the same circumstances in *vult, cultus,* &c.

We have just said that the κ of κηνος presents no difficulty. We may go further and say that it tends to prove instead of disproving the connection, for the modern Italian *quello, quel, colui*, exhibit the pronoun *ille* with a guttural.

It appears then that our pronoun began with a guttural, that the middle vowel was an *e* or *o*, and that the final consonant was a liquid, the Latin and Italian pleading for an *l*, but the English, German and Greek for an *n*. And the claims of the latter liquid are strongly supported by the united voices of the Slavonic dialects, as will be seen in the following extracts, where for other reasons we include the demonstrative pronouns which begin with a *t* and signify for the most part 'this.' The forms are given in the order m. f. n.

OLD SLAVIC.

ty, ta, to; 'this.'
on, ona, ono; 'that.'
on; 'he,' &c.
Dobrowsky, Instit. p. 341.

BOHEMIAN.

ten (*olim* sen), ta, to; 'this.'
onen & ow; 'that.'
on, ona, ono; 'he, she, it.'
Dobrowsky, Gr. p. 90.

ILLYRIAN.

ti, te, ta; 'this.'
onaj, ono, ona; 'that.'
on, ona, on; 'he, she, it.'
Babukitsch, Gr. p. 52.

UPPER-LUSATIAN.

ton (*or* to), te, ta; 'this.'
won, &c.; 'that.'
won, wona, wono; 'he, she, it.'
Jordan, Gr. p. 70.

RUSSIAN.

tom, &c., 'that,' 'the,' 'the other.'
ony, ona, onoe; 'that,' or 'this.'
on, ona, ono; 'he, she, it.'
Hamonière, Gr. p. 120.

SERVIAN.

taj, ta, to; 'this.'
onaj, ona, ono; 'that.'
on, ona, ono; 'he, she, it.'
Stephanowitsch's Gr. pp. 54–60.

From the evidence thus produced, it seems probable that *n** rather than *l* was the final consonant of the pronoun we have been examining; and thus we have the syllable *ken* or *kon* for the base of the word.

But the meaning requires further consideration. The examples quoted from the Slavonic tongues show that the pronoun containing the syllable *on* was freely used for the third personal pronoun, which in sense seems more closely related to the demonstrative 'this' than to 'that'; and secondly, Hamonière gives to the Russian pronoun adjective *on* the distinct meaning of 'ceci' as opposed to 'cela.' The same difference of meaning seems to have prevailed in Greek, for the old grammarians appear to have agreed that κηνος, τηνος, κεινος and εκεινος were but dialectic varieties of one word (see Ahrens de Dial. Dor. p. 267); and Ahrens himself, while he wishes to make out that τηνος is of a different origin from the three others, yet admits that at times it is used like εκεινος for a distant object, though more commonly for one that is near. But there is no difficulty in the supposition that

* The Turkish pronoun ôl, used alike for the personal pronouns *he, she*, and for the demonstrative *that*, pleads for the *l* in the nom. sing., but for the *n* in the other cases, as ăn-un, &c. (A. L. David's Gr. in French, p. 23.)

one and the same pronoun may have denoted both 'this' and 'that.' Our own word *that* is an example in point, for there can be no doubt that originally it was immediately connected with the pronoun *the*, corresponding as we have already said to the German *das*, the neuter of *der*. Again, in the Latin epigram, where it is said of Dido, in relation to the two objects of her affection—

Hoc pereunte fugit, hoc fugiente perit—

the latter *hoc* might, but for the metre, have given place to *illo*. As Bopp observes (V. G. § 371 Transl.), "That which in Sanscrit signifies 'this,' means also for the most part 'that,' the mind supplying the place whether near or remote." We have already contended that *here* and *there*, *hither* and *thither*, &c., are in origin the same words. Again, the Latin *alius* or *alis* has commonly the sense of 'other,' denoting difference rather than similarity. But this sense seems to be one which is not well-adapted to explain the meaning of the compound *ali-quis*, 'some *one*.' The various forms of *alius* in the most important of the kindred tongues may be seen in Bopp (V. G. § 374), where it appears that *n* rather than *l* was the original element. But instead of the explanation of it given by the German scholar, we think* that the numeral *one* (Scot. *ane*) is the base of the word, as of the German *einig*, Eng. *any*, so that the literal translation of 'Aliud est maledicere, aliud accusare,' would perhaps be, 'It is *one* thing to abuse, *one* to accuse,' where for the second *one*, the word *another* might equally stand. But though the same word, with the help of the finger pointing to different quarters in succession, might thus come to be used in senses apparently opposite, yet there is some inconvenience in it; and no better mode of avoiding this inconvenience can well be proposed than that of adopting for the remoter object some dialectic variety of the same word. Thus in Mantchou *ere* is 'this' (celui-ci) and *tere* 'that' (celui la), two words which stand to each other in the same relation of form and meaning as our own *here* and *there*. The same difference distinguishes in the same language *ouba* 'ceci' and *touba* 'cela,' *enteke* 'hujusmodi' and *tenteke* 'illiusmodi' (Gabelentz, Gr. Mandchoue, p. 38). The forms *ere*, *tere*, are found with the same variety of sense in the Mongolian (I. J. Schmidt, Gr. p. 46).

Hitherto our remarks upon the pronouns, so far as their external shape is concerned, have been directed to the initial consonant, which seems to have been in origin a guttural such as *k*, and to the vowel which takes various forms. We next ask the question, whether there was a final consonant in the earliest root. The Greek interrogative *τις*, *τινος* places before us in the body of the oblique cases a consonant which is too often neglected by philologists. The writer in dealing with other parts of language has more than once given his reasons for believing that the Greek verbs, &c., which appear at one

* Still both views will be united if *one* itself be in origin a demonstrative, a thing far from impossible, because if language creates for itself several varieties of a demonstrative, the one most in use will be first used in an enumeration, the second most in use will be employed in the second place, and thus they will acquire in time the notions of 'first' and 'second,' or 'one' and 'two.'

time with a nasal at the end of a syllable, at another time without it, originally possessed that letter as an essential part of the word*. And surely that man would be a bold philologist who would contend that *βελτιους* is older than *βελτιονες*, or the common acc. *λογους* than the Cretan *λογονς*. A final nasal occurs also in the Icelandic relative *sem*, Dan. and Sw. *som*, as well as in our indefinite pronoun *some*. Again, our own *howsomever* leads us to consider the middle syllable of *quicumque* as deriving its *m* (or *n*) from the same source. The Slavonic forms *ten* and *sen* in the Bohemian, *ton* in Upper-Lusatian, *tom* in Russian, exhibit a similar nasal in the demonstrative signifying 'this,' while a large majority of the allied languages assign the same final letter to the other demonstrative signifying 'that.' But in the northern dialects of the German tongue we find still stronger evidence. The Swedish grammarian Dieterich is offended at finding *hwem*† used as a nominative when his theory would require it to be a dative, and still greater is the offence he takes at the genitive *hwems*. But if the view we are now drawing attention to, be correct, the liquid is entitled to take its place both in the nominative and the oblique cases. Again, for the personal pronouns we find in Icelandic Masc. N. *hann*‡, A. *hann*, G. *hans*, D. *honum*; and for the Fem. N. *hún*, A. *hana*, G. *hennar*, D. *henni* (Rask, Transl. p. 94). So in the same tongue the definite article not only has a final *n* in the m. and f. nom., but it carries this *n* into every oblique case of all genders and both numbers. The Swedish presents a similar peculiarity in both the nom. and gen. of its definite article *en*, its demonstrative *den*, and its personal pronouns m. *han* and f. *hon*. So again the Finnish has N. *hän*, G. *hän-en*, &c. (Vhael, Gr. p. 52); and the northern dialect of the Lappish agrees to some extent in the same peculiarity, as N. *sodn*, G. *sun*, D. *sunji* (Fiellström's Gr. p. 39; see also Rask's Gr. p. 79). Lastly, the Turkish relative is both *kim* and *kih* (David's Gr. pp. 25, 26), the Finnish either *ken* or *cu*, and the Mongolian *ken* (Schmidt, p. 144).

All our investigations then, whether as regards the interrogative, or relative, or demonstrative pronouns, including under the latter term the words which signify *the*, *he*, *she*, *it*, *this* and *that*, lead to a strong probability that from a form such as *ken*§ every one has been

* Observe too the *n* in the Spanish *quien*.

† So Bopp with the nom. *kim* in Sanscrit (V. G. § 390).

‡ This is also used as a relative (Rask, p. 100).

§ A final *n* is commonly convertible with the several consonants *r*, *s*, *t*. Compare the Greek neuters in *μαν* with the Latin in *men*, as *ονομα* and *nomen*; also such forms as *ἠπαρ ἠπατ-os*, *τερας τερατ-os*, *frigus frigor-is*, &c. Hence we must not be surprised to find the Icelandic relative taking the shape *hver* (instead of *ken*) for its base, the letter *r* being continued through the cases of all genders and both numbers, and taking a second *r* for the usual Icelandic suffix of the nominative case. Hence also in all probability the *r* of *therein*, *herein*, *wherein*, &c. &c., rather than, as was suggested in the paper read Dec. 8, 1843, from the German *nominative er*, 'he.' Hence also, if the writer is not mistaken, the *t* and *s* final of the so-called neuters, *that*, *what*, *das*, *was*; for thus the German stock of languages will be brought into harmony with the Greek and Latin, which commonly represent the neuter by the mere base without any special suffix; and hence perhaps the explanation of the Danish *der* being used for all genders and both numbers, as well as

derived. If however we admit such a primæval root as the common source of all, there still remains the question, what was its signification? We are aware that Bopp in his V. G. divides all roots into verbs or pronominal forms, but such a division seems unphilosophical, because pronouns in their very nature cannot have belonged to language in its first form. Their title alone tells us that they are but deputies, and most certainly language might have been very intelligible, though not possessed of a single pronoun. Moreover, those who like the present writer maintain the principle that the imitation of the actual sounds of nature was the original source of *all* language, will admit that action—for without action there cannot be noise—must have been the first object of language, and the grammatical term for action is a verb. We believe then that the word *ken* was a verb, and it so happens that our own tongue still preserves such a verb with the sense which is the one of all others most adapted to our purpose, namely 'see.' Such a word is precisely that which might well accompany the act of pointing to an object; and the demonstrative sense of the pronouns is the one from which all the other notions readily flow, and moreover the one which has the greatest historical antiquity. On the latter point we need only refer again to the first sections of Matthiæ's Syntax. But a few more words will be required to trace the changes of signification. We have already shown how the notion of 'that' may be derived from the notion of 'this'; and the connection of the ideas expressed by 'the,' as also by 'he, she, it,' is too obvious to require explanation. The relative, which next presents itself, has for its main object to denote the identity of that which is the subject of two different predicates. If the said thing be present, the speaker may point to it. For example, suppose him desirous of saying he entertains a high opinion of a horse which he bought the day before, he can say, "This horse I bought yesterday, this horse I highly value." But even if the horse be not in view, still he may imagine it to exist in the form of any stick or stone at hand. Thus the lawyers of ancient Rome, in conveying a distant estate in land, took up any clod of earth, and spoke of it as though it were the actual land then selling. And this view of the relative seems to explain that remarkable construction in the Greek writers, where, after a so-called relative clause, the *apodosis* or main clause, not satisfied with a pronoun correlating with the relative, adds thereto a conjunction δε* or τε† or και‡ (see Kuhner's

our own *what* and *that*. The ready interchange of *t*, *n* and *s* is well seen in the first element of the Icelandic pronoun for '*this*,' in the acc. m. *þen-na*, f. *þes-sa*, n. *þet-ta*. Compare also the perf. part. in the same language, as *haldin*, 'holden,' Nom. m. *haldin-n*, f. *haldin*, n. *haldit*, where Rask would seem to be wrong in supposing that the *n* falls away before *t* in the neuter (Icel. Gr. p. 86). Of course the *d* of *quid*, *quod*, *id*, &c. must be of the same origin as our *t* in *what*, *it*, &c., and is therefore also explained.

* Οι δ' αρα Μηθωνην και Θανμακιην ενεμοντο,
Των δε Φιλοκτητης ηρχεν. Il. β. 716.

† Ος κε θεοις επιπειθηται μαλα τ' εκλυον αυτου. Il. α. 218.

‡ Αλλ' ὁτε δη ρ' εκ τοιο δυωδεκατη γενετ' ηως,
Και τοτε δη προς Ολυμπον ισαν θεοι. Il. α. 493.

Gr. §§ 723, 738); as though the original form of the relative sentence had been, "This horse I bought yesterday *and* this horse I highly value." The writer has elsewhere proposed a similar explanation of the use of *atque* after *alius*.

That the interrogative should be explained through the medium of the relative, and not directly from the demonstrative, is suggested by its remarkable agreement in form with the relative. All we require besides is that the so-called indirect use of the interrogative may claim precedence of the direct use. The step is but a short one from "Monstra eum qui fecit" to "Dic quis fecit" or "fecerit," for the original signification of *dic-ere*, or in the oldest orthography *deic-ere*, is the same as that of the Greek δεικ-νυναι, 'to show,' and the use of the indicative in the indirect question is not uncommon in the older writers. Secondly, the passage from 'Dic quis fecit' to 'Quis fecit?' would be an abbreviation of no unusual kind, the very tone in which a question is put rendering the use of the verb *Dic* a mere idle form, the more so as this word would, in the full phrase, be the invariable, and for that very reason almost superfluous attendant on every question.

The consideration of the suffix *ce* in *hic* was postponed. This also we would refer, not, as is commonly done, and we ourselves too have elsewhere done, to the particle *ecce*, but to the same verb *ken* from which the pronouns themselves have been deduced. The meaning is well-suited, inasmuch as the particle is never added but to demonstratives; and what seems still more decidedly to establish the proposition, is the circumstance that *hic* then becomes a reduplicated form, a virtual repetition of the same root, which would be in agreement with the well-known formation of the corresponding pronoun in other languages, as οὐ-τος, the Germ. *die-ser*, Icelandic *þes-si*, *þet-ta*, Swed. *den-ne*, Bohem. *ten-to*, Lithuan. *szit-tas*, &c. &c. On the other hand, the degradation of *ken* to *ke* in an enclitic syllable is precisely what is to be expected. The Homeric particle of precisely the same form, κεν, has undergone the same corruption into κε. So the English article *an* and Greek privative αν readily drop their nasal. So again, the moment that the Latin conjunction *vel* becomes an enclitic, it is robbed of its final consonant and becomes *ve*. Compare also the interrogative particles *num* and the enclitic *ne*. Lastly, our own verb *look*, when ceasing to be used as a formal verb, takes the lighter shape of *lo*.

To avoid an unnecessary complication of the subject, no notice has hitherto been taken of those forms in which the initial *t* of the demonstrative pronoun has been supplanted by the dental nasal *n*; whence *num* in *etiamnum*, *nunc*, νυν, *now*, *nam*, and the German *noch*. Clough and Bopp have directed notice to the appearance of this liquid in the demonstrative pronouns of the Sanscrit and other Eastern languages (V. G. § 369). It repeatedly makes its appearance in the Finnish. The interrogative particle *num*, 'whether,' is probably from the same source, the more so as the Turkish uses *ne* for its neuter interrogative (David, p. 26), and the Chinese has *na* for its ordinary interrogative (Endlicher's Gr. p. 278). And having men-

tioned this language, we may be permitted to notice that its pronominal words give a strong confirmation to the general principles supported in this paper. Thus *so* (itself, as we have already noticed, a relative in our European tongues) is used at once as an interrogative (Endlicher, Gr. p. 273. § 2), as a relative (p. 271. § 2), and as a demonstrative (p. 272, Anmerkung). And again, the word *τοὲ* signifies sometimes 'this' (p. 268), sometimes 'who' or 'which' (p. 270).

The views we have been led to entertain appear to explain many constructions in our own and other languages. Thus the little word *as** is used with the power at one time of a prepositive, at another of a postpositive particle. For example, in the combination 'as well as,' the first *as* is the equivalent of the Latin 'tam,' the second of 'quam.' While this very word *quam* is the ordinary particle after the comparative in Latin, the English language employs for this office a derivative from the prepositive, viz. *than*, or in Old-English *then*, and so the German uses *denn*. Again, when we come across such a phrase as the German 'so lange' = 'so long as,' our first impression will probably be, that some German particle equivalent to the English 'as,' may have fallen out; but the difficulty disappears when we look upon the German *so* in this phrase as the representative of the Latin 'quam.' Thus 'so lange' will correspond to 'quamdiu.' On the other hand, the conjunctions of the Latin language which consist of a preposition and some suffix of relative form, as *quam, quod*, or *ut* (for example *postquam, propterea-quod, prout*), admit of explanation, if we may translate the suffix by 'this,' the pronoun being in apposition, as the grammarians say, to the sentence attached; and this view is in agreement with the formation of the German conjunctions *nach-dem, in-dem*, &c. Again, such English phrases as '*the* longer, *the* better,' now lose their strangeness, although other languages commonly combine in this construction a demonstrative and relative particle, '*quo* diutius, *eo* satius.' So also the apparent contradiction of meaning between our English particle *though*, 'quamvis,' and its German analogue '*doch*,' 'tamen,' is accounted for†.

* Its use as a relative should not be forgotten: "Him as prigs what isn't hisn," &c., though a vulgar phrase, may be defended in all its unusual forms. As regards the word *as*, see the use of *es, er*, &c. for the relative in Grimm, iii. 22, and the relative particle *ѕ* of the Slavonic (Dobrowsky, Bohem. Gr. § 144). The *him* itself is a legitimate nominative, and hence perhaps in the passage quoted above from the Coriolanus the construction was less offensive. Lastly of *hisn* the first three letters constitute the base of the pronoun, and the final *n* the genitival suffix (see the preceding paper, No. 56).

† This suggests that the particle *yet* is probably of pronominal origin. It could hardly be otherwise, seeing that *doch, noch, tamen, adhuc*, so similar to it in sense, are admitted to be drawn from such a source. The word *yet* with its *y*, like *yon* and *yesterday*, leads one to expect a guttural in kindred tongues; and such is found probably in *μηκετι*, a compound of *μη* and *κετι*, although the simple word *ετι* has lost its initial guttural, as we have seen in many instances of pronominal words. The Latin *at* too seems to be only a shorter form of *ετι*, at any rate the translation 'yet' is better adapted than 'but' to the greater number of passages where it occurs. The final vowel would of course disappear in Latin. Compare *επι, απο, ὑπο, ὀτι*, with *ob, ab, sub, ut*.

[In the paper read next after this by Mr. Guest, will be found a remarkable confirmation of the view taken in this paper,—a confirmation the more valuable as that gentleman was not present on the 26th of March, and in fact had written his paper on the Chinese vocabulary before that date. It is therefore a testimony altogether new and independent when he points out that the Chinese possess the very verb *ken* in the sense of 'behold,' and when he deduces from it the Chinese pronoun signifying *this*. See also a preceding paper (vol. i. p. 287) by the same gentleman, in which he draws attention to the use of *whom* as a nominative in Old-English, and to the appearance of an *n* at the end of the Dutch relative. The present writer happened not to have seen this paper in time, or he would have noticed it in its proper place. It might have been observed that the Latin particle *en*, 'behold,' seems to be a corruption of the supposed verb *ken*. Lastly, it may be right to state that abundant evidence might have been deduced from the Sanscrit, had the space of the paper permitted.]

PHILOLOGICAL SOCIETY.

VOL. III. APRIL 23, 1847. No. 58.

The Rev. RICHARD GARNETT in the Chair.

Beriah Botfield, Esq., M.P., was elected a Member of the Society.

The Chairman stated, that the paper which was to have been discussed that evening had not been forwarded to the Council, owing to the sudden illness of its author. It was proposed to read as a substitute the following remarks on the Elements of Language. It was true they formed part of the paper read on the 26th of February; but owing to the great length of that paper, little or no opportunity had been given for the expression of any opinion upon it. It was therefore thought advisable, under the circumstances, to depart from the usual course, and to allow the latter portion of such paper to be again brought before the notice of the Society.

"On the Elements of Language; their arrangement and their accidents:"—*continued.* By Edwin Guest, Esq.

The groups of meanings we have hitherto noticed took for their radical idea either incipient motion, or motion in a right line; we have now to consider those groups which appear to take for their root-idea motion in a plane, or free motion in space. This law of arrangement is again brought before the reader's notice, partly as a clue to guide him through the labyrinth, and partly to remind him of the cautions which accompanied its enunciation in a preceding paper. We find words passing from their primary to the associated meanings by imperceptible degrees; and in the present paper we shall meet with several, which may be ranged indifferently under either of the two divisions above referred to. These doubtful cases we must be prepared for. The rules we have laid down should be looked upon rather as guide-posts to show the general direction of the route, than as metes and boundaries to mark out and define the road-way. If we do not suffer them to exercise an undue control over our movements, they will furnish us with useful assistance in our progress, whether they be really founded in the nature of language, or be merely an artificial means of bringing conveniently together a number of detached particulars.

Divergence from the line of onward movement seems to have given rise to the following meanings:—to turn, to bend or cause to turn, to revolve, to roll, and hence a windlass, a spindle, a bow, complaisance, obedience, an eddy, a stream, water, any sinuous motion, a joint, a curl, anything crooked, a corner, &c.

këen.....	*Chin.*	5818, water.
keuen ...	——	6175, cord wound up in a certain way.
——	——	6190, pastry curled up in a particular manner.

kwăn ... *Chin.* 6701, the appearance of water flowing, moving rapidly, rolling, to roll about as anything round does, to roll, to run.
k'euen ... —— 6173, the fist, &c., to roll up.
—— —— 6178, the bend at the knee, bent, rolled up, a scroll, a section of a book, to roll up, crooked, winding.
—— —— 6185, a vessel made of a crooked stick or bent willow.
—— —— 6186, the hands or arms bent by disease.
—— —— 6191, a good head of hair, the hair curled up.
kūn ..... *Sansc.* to contract or close.
kūn-i ... —— ih m. f., i n., crooked-armed, having a curved or crooked arm.
kon-a ... —— ah s.m. a corner, an angle, a quill or bow of a lute, a fiddle-stick, &c.
κοιν-ός ... *Gr.* adj. affable.
κύων ..... —— m. f. the fetlock-joint of a horse.
kon ..... *Breton.* an angle, a corner.
cuain ... *Irish.* a corner.

There are Chinese examples beginning with *h*; and examples beginning with a vocal letter are found both in the Chinese and in other languages.

heuen ... *Chin.* 3801, to go round and return to the same point, to revolve between two.
hwan ... —— 4238, everything round or spherical and turning is called *hwan*, &c.
—— —— 4269, large eyes which roll about and draw the attention.
—— —— 4285, to turn, to pace, to go round, &c.
—— —— 4302, to return to, to revert to, to come back, to give or pay back, &c., to turn round, to encircle, forthwith, immediately.
—— —— 4307, the appearance of flying round in a circular motion.
—— —— 4309, one who serves another, particularly a servant of the crown.
hwăn ... —— 4357, a winding current or eddy.
hin-a ... *A.-Sax.* a domestic, a servant.

The etymology of the last word may admit of some doubt.

wan ..... *Chin.* 11546, everything round, or spherical and turning, is called *wan*.
—— —— 11552, appearance of water circulating, a kind of eddy.
—— —— 11560,—a fine rolling eye.
—— —— 11561, a yielding complaisant woman.
—— —— 11562, to turn oneself round on one's couch, because of feeling uneasy.
—— —— 11566, the place where the hand bends, the wrist, to bend with the hand.
—— —— 11567, water whirling round, an eddy.
—— —— 11571, the wriggling motion of a snake, the gait of a tiger, a worm.
—— —— 11572, the wrist, the turning part of the fore-arm and hand, to turn, to twist, &c.
—— —— 11573, to bend the foot or leg, to bend the body.

wan	*Chin.*	11577, flattering looks, trying to please, yielding complaisant.
g'un	*Sanscr.*	to roll, whirl, or turn round.
g'un-a ...	— ah s.m.	an insect found in timber, the pangolin or armadillo.
van	——	to serve, to honour.
van-a ...	—— an s.n.	water, a cascade.
γόν-υ ...	*Greek.*	the knee, the joint of grasses.
γων-ία ...	—— s.f.	a corner, an angle.
ὄν-ος	—— s.m.f.	a wood-louse, a windlass, crane, pulley, the upper millstone, a spindle, a distaff.
gen-u ...	*Lat.*	the knee.
ann-us ...	——	a circle, a year.
gwain ...	*Welsh.* s.f.	that serves.
gwein-i...	——	to attend, minister, serve.
gwen ...	*Breton.*	pliant, bending, adroit, ingenious, intriguing.
an.....	*Irish.*	water.
ainn	——	a great circle.
an.....	—— s.m.	a year.
uain	——	a term, leisure time, &c., respite, opportunity.

From the idea of *encircling* came the meanings to surround, enclose, restrain, fasten, cramp, pinch, snub, oppress, bind together, consolidate, mix up, accumulate, &c., and hence a ring, an enclosure, a lock, a pair of nippers, frost, niggardliness, scarcity, a union, a bandage, a string, a knot, a bundle, a bunch, a swelling, an engagement, a contract, adhesive clay, a concourse, a swarm, a heap, a medley, filth, weeds, &c.

kan	*Chin.*	4945, to stop a cow, &c.
——	——	4979, to stop the mouth, to check confused talking.
kăn	——	5014,—to limit, to bound, a boundary.
këen.....	——	5749, to take hold of on each side, to compress as by nippers, to take hold with forceps.
——	——	5776, a bolt, bar, or other fastening to a door.
——	——	5788, holding two or several at the same time; several connected; together with, and, and also.
——	——	5806, fish that go in pairs, having only one eye each.
——	——	5807, certain birds that always fly in pairs.
——	——	5840, firmly bound; close, strictly compressed.
——	——	5841, to harden red-hot metals by putting them in water.
——	——	5846, strong in texture, firm.
——	——	5849, moderate, temperate, sparing, niggardly.
——	——	5851, to gather together and bind up, to bind together, &c.
——	——	5881, cords with which a basket is bound, to bind with cords as coffins were in ancient times when not nailed.
keuen ...	——	6170, a bond, a deed of contract, written evidence of a transaction.
——	——	6172, ring attached to the nose of a cow.
——	——	6180,—to encircle.
——	——	6188, to bind as with silk or cord.
keun.....	——	6221, pressed and urged by poverty and want, embarrassed, restricted, enfeebled, pressed without intermission.
——	——	6226, a place where there is a large concourse of people.

keun.... .	*Chin.*	6235, to accumulate.
kin	——	6336, to restrict, to restrain, to be parsimonious, to ridicule and put each other to shame.
——	——	6342, a small sash or girdle, to string, to fasten to clothes, the part of the garment which surrounds the neck, to knot, to bind, to fasten about.
——	——	6347, tenacious adhesive earth, loam, yellow clay, mud, to daub or smear.
——	——	6353, argillaceous earth, clay, to plaister, &c.
——	——	6356, to die of hunger, &c.
——	——	6362, a dearth of vegetable diet, dearth, scarcity.
——	——	6364, intense cold, affected with the cold.
——	——	6368, the strong tendonous parts of the muscles, the tendons, strong and nervous, having strong fibres.
——	——	6370, to close up as by congealing or freezing, to shut, to close, &c.
kwan ...	——	6671, to string or connect, to connect as beads strung together, &c.
kwăn ...	——	6684, to beat and bind in order to render firm.
——	——	6691, together, at the same time.
k'een ...	——	5750, to lock, to shut and fasten, a kind of lock, &c.
——	——	5752, tongs, nippers, pincers, tweezers, a kind of iron collar for the neck of a criminal, to take as with nippers, to gripe, to injure as by resentment and hatred.
——	——	5774,—to shut, to close.
——	——	5838, sparing, parsimonious, niggardly.
——	——	5869, to connect together, &c.
k'eun	——	6223, a flock of sheep, a herd, a great many, a concourse of persons, comrades, companions, fellow-officers, friends, to accord, agree, or sort with.
——	——	6365, to stop the mouth, to impose silence on oneself, to refrain from uttering angry or revengeful feelings, to be unable to speak from disease, to be prohibited by authority from speaking.
——	——	6375, to bind fast round with a string or cord, compressed, pressing, urgent, strict, close, constricted.
k'wăn	——	6686, to tie up, to bind, to weave.
κοιν-ὸς ...	*Gr.* adj.	public, common to all, &c.
κύων.....	—— s.f.	frenum preputii.
χώννυμι	—— v.	to throw or heap up, to raise (a mound), &c.
cen	*Wel.* prep.	with, in possession.
	conj.	because, for, for as much as, seeing that, &c.
ȼwyn ...	—— s.m.	a stir, a chaos, a mixture, weeds.
c'houenn-a	*Bret.* v.	to weed.
cain	*Irish.* s.f.	rent, tribute. fine, any command or duty imposed on any one, &c.
——	—— s.f.	reproach, satire.
cinn-im	—— v.	I decree, appoint, assign, establish, agree, contract, resolve, &c.
cuan.....	—— s.m.	a troop, a multitude.
han	*Chin.*	3150, water blended with mire or mud, mire, mud, miry.

han	*Chin.*	3156, the whole number, completely, totally all, all together, all around, extending to every place, &c.
——	——	3190, a wall or enclosure round a well.
——	——	3192, cold, the cold of winter, ill-provided with the comforts of life, poor, necessitous.
——	——	3193,—railed round to confine criminals or wild beasts.
——	——	3195, the piece of metal or bit in a horse's mouth by which he is guided, to guide or control.
këen.....	——	3620, ring of a wheel, a wheel.
——	——	3667, the strings of a bow, used for the strings of a musical instrument.
——	——	3679, a leather bandage or girth which goes under the belly of a horse.
hwan ...	——	4238, to bind wood together, a bundle.
——	——	4285, to turn, to pace, to go round.
——	——	4291, round, globular, complete, perfect, to circulate, to surround, to conglomerate.
——	——	4292, a surrounding or enclosing wall.
——	——	4294, to connect, or join together as the scales of armour, to tie, to bind.
——	——	4297, a stone ring worn as a female ornament, a ring, a circle, to encircle, to surround.
——	——	4299, cord or line, silken cord.
——	——	4303, a ring for the finger, any ring or link.
——	——	4304, a wall surrounding a market-place, a market-place.
hwăn ...	——	4329, a torrent of foul water, &c., many polluted streams, mixed and running, blended with mud and dirt, whatever is confused and in disorder.
——	——	4332, a bundle of grass, straw, or hay, to bundle up grass.
——	——	4333, a kind of riband or silken cord to bind with.
——	——	4335, a certain leather belt pertaining to a carriage.
——	——	4339, a torrent rolling and clashing, &c., foul, polluted, confused, foolish, blended together, one mass, the whole of, great, large.
——	——	4342, to bind, a large bundle.
——	——	4346, a kind of yoke.
——	——	4350, a filthy place, a privy, dogs, swine, and other animals that feed on grain.
ἡν-ία.....	*Greek.* s.f.	a rein, a bridle, a leather thong, a shoe-string.
hain	*Ger.* s.m.	a wood, a grove (*qu.* a park).
hohn.....	—— s.m.	scorn, contumely, reproach.
heen-en	*Dutch.* v.	to enclose, to hedge.
hoon-en	—— v.	to affront, to injure.
hean.....	*A.-Sax.*	poor, needy, &c.
hyn-an...	——	to humble, abase, hinder, repress, oppress, &c.
hwan ...	——	calamity.
hain	*Engl.*	a field of grass preserved for mowing (Akerman's Wilts. Dial.); to shut up grass land from stock (Grose, Jennings).
——	——	to spare, not to exhaust by labour, to save, to be penurious (Jam., Brockett).
hone.....	——	delay (Jam.).
hoon.....	——	to ill-treat, oppress (Carr's Crav. Dial.).
gan *or* an	*Chin.*	2837, a limit or frontier.

wan	*Chin.*	11583, an insect, a name of bees, which are exceedingly numerous and are fertile in plains; ten thousand, an indefinitely large number; a superlative particle.
wăn	——	11593, a swarm of insects.
——	——	11598, to join, to unite several things together, appearance of being completely blended, the land and water appearing as one.
——	——	11608, luxuriant, a great quantity of plants collected together, an accumulation of angry feeling in the breast, &c.
gun	*Sansc.*	—to multiply.
gun-a ...	—— ah	s.m. a string, a bow-string.
g'an-a ...	—— ah	ā an, material, solid, coarse, compact, hard, firm, full, plump, impenetrable, viscid, thick.
g'an-a ...	—— ah	s.m. a number, an assemblage, &c., hardness, solidity, substance, &c.
ἰν-λον.....	*Gr.*	s.n. sinews between the occiput and the back.
ὀν-ομαι...	——	v. to blame, reject, scorn.
ann-us ...	*Lat.*	s.m. a circle, a year.
gan	*Wel.*	prep. with, in company, in connexion, in consequence of. conj. in consequence of, because, since, &c.
awn	——	s.m. a joining or blending together of particles.
iaen	——	s.f. a sheet of ice.
iain	——	adj. abounding in ice.
gwan-a...	*Breton.*	to press, squeeze, wring, to annoy, punish, mortify.
goan.....	——	s.m. winter.
gain-a ...	*Irish.*	s.f. hunger, scarcity.
gann.....	——	poverty, scarcity.
geinn-im	——	to press, to squeeze.
geoin ...	——	assurance, certainty, proof.
geon.....	——	oath, security, proof.
ain	——	s.f. a ring.
——	——	s.f. a herd of black cattle (Suppl.).
ain-e ...	——	abstinence, fasting.
ion	——	the sun, a circle.
on.....	——	s.m. a stain, blot, fault, reproach.
un-a.....	——	hunger, famine.

Several of the meanings which belong to the present group blend imperceptibly with others which have been already noticed. It would be very difficult to distinguish between the distress which is occasioned by the pressure of outward circumstances, and the anguish of excited feeling, or the disappointment and anxiety which are the result of baffled and hopeless effort—vide p. 38.

The element signifying extension came, by a secondary meaning, to signify opening, yawning, separating, and hence a gap, a chink, a hollow, a pipe, a vein, a channel, a chasm, an expanse, remoteness, strangeness, &c.; and by a further modification of meaning it signified opening with a view to capacity, and hence a receptacle, a pit, a vessel, a cup, a mouth, a jaw, a cheek, a stomach, the entrails, &c.

kan	*Chin.*	4976, a deep pit or hollow at the side of a hill, a valley.
——	——	4986, a precipitous bank beneath or at the bottom of a precipice.

kan	*Chin.*	4992, precipitous, a dangerous bank or side of a hill, rocky appearance.
——	——	5004, a pit, a dangerous place, to fall into a pit, snare, or some danger, &c.
——	——	5760, a crevice, a space between, either in respect of space or time; in the midst of; during the time of; to make a space between, to separate, &c., to separate remotely, distant.
——	——	5764,—to select, to distinguish and separate.
——	——	5785, a case for carrying a bow and arrow when on horseback, a case, to put into a case.
——	——	5826, to open.
——	——	5855, the face, the cheek.
keuen ...	——	6156,—a furrow or watercourse in a field, a cubit wide and one cubit deep, a valley, &c.
——	——	6377, vessels to contain wine, used by the bride and bridegroom at marriages.
kwan ...	——	6654, a tube, or reed employed as an instrument of music, a bamboo or any tube, the reeds of which pencils are made, &c.
——	——	6668, a kind of jar, a vessel for drawing water, a vessel for containing water, wine or oil, tea-canister or caddy: it is applicable to a great variety of mugs, jars, and so on, whether made of earthenware, metal, or glass.
k'an	——	4932, a wide open mouth, a receptacle.
——	——	4963, to stretch out anything with the hands.
——	——	4978, a certain earthen vessel.
——	——	5009, a kind of chest or box, &c., a small cup.
k'ëen ...	——	5735, to gape and yawn, to stretch oneself as when wearied and fatigued, &c.
——	——	5790, a kind of pouch below the chin, in which, it is said, a species of monkey stores up its food, &c., the crop or craw of a bird, the first stomach of an animal.
——	——	5873, a precipice, a valley, a pit.
k'euen ...	——	6194, the cheek-bones.
k'in	——	6371, the appearance of stretching and yawning, &c.
——	——	6372,—gaping and yawning.
k'wan ...	——	6661,—broad, wide, large, &c., to enlarge, to widen.
——	——	6680, empty, vacant, hollow, rotten wood.
k'wăn ...	——	6688, the passage of the ear.
κάνν-α ...	. s.f.	a reed or cane, &c.
κεν-ός...	—— adj.	empty, void, &c.
χαίν-ω ...	—— v.	to gape, to yawn, to open the mouth, &c.
χαῦν-ος...	—— adj.	gaping, loose, flaccid, &c.
χήν	—— s.m. or f.	a goose.
χην-ύω ...	——	to yawn, to gape.
cawn ...	*Wel.* s.m.	what is empty, canes, reeds, the stalks of corn or straw, the reed-grass.
kan	*Bret.* s.m.	a channel for water, &c., a tube, a pipe, a cylinder, a gutter, a small valley.
cain	*Irish.* s.f.	a can.
cann.....	——	a vessel, reservoir.
cein	—— adj.	far-off, remote.
cuan.....	—— s.m.	a bay, a haven (*qu.* an opening), a field (*qu.* an expanse).

cuan..... *Gael.*s.m. the sea (*qu.* an expanse), a harbour, a lake.
kinn..... *Icel.* s.f. the cheek, the jaw.
koon..... *Flem.* the cheek, the jaw.
cyn ..... *A.-Sax.* the chin.
cin-e..... —— s.f. a chink, a fissure.
cin-an ... —— to gape, to break into chinks.
kin ..... *Engl.* a kibe or chop in the hands occasioned by the frost (Carr's Crav. Dial.).
can ..... —— a milk-pail (Carr's Crav. Dial.).

In modern English the initial letter has, for the most part, become *ch*, as *chaun*, a gap, *to chaun*, to open (Todd's Johnson); and *chine*, a precipitous ravine—common on the Hampshire coast.

han ..... *Chin.* 3133, to contain, to enfold, to comprehend, the lower part of the mouth withinside.
—— —— 3137, a wooden bowl or such-like utensil for containing liquids.
—— —— 3138, to contain, of vast containing capacity.
—— —— 3140, the parts below the mouth and the chin.
—— —— 3145, to put into the mouth with the hand, to hold or contain in the mouth.
—— —— 3155, to contain, as the space formed by the upper and lower jaws, the jaws, the chin.
hëen..... —— 3652, the crop or craw of a bird, the first stomach of an animal, &c.
—— —— 3672, the guts or tripe of a cow.
—— —— 3683, a certain large earthenware vessel, a vessel to contain rice.
han-u ... *Sansc.* uh s.m. or s.f. the jaw.
heyn..... *Flem.* strange, foreign.

gan *or* an *Chin.* 2840, a kind of cup.
—— —— 2847, to contain in the mouth, to put food into the mouth with the hand.
—— —— 2876, a rocky hill.
—— —— 2877, piles of rocks, rocky hill and precipices, grand, commanding and sublime appearance, dangerous as rocky precipitous passes amongst mountains.
wan ..... —— 11569, a wooden bowl or trencher.
—— —— 11586, a hollow curve in the shore where the water forms a bay, a safe place for boats or ships to anchor.
wăn ..... —— 11596, the sides of the mouth.
wen-u ... *Sansc.* uh s.m. a bamboo, a flute, a pipe.
γέν-υς ... *Gr.* s.f. the under-jaw, the mouth, the cheek, the chin, &c.
ἰν-έω ..... —— to empty.
gen-a ... *Lat.* s.f. the cheek.
ven-a ... —— s.f. a vein, a spring of water.
gàn ..... *Wel.* s.m. capacity, what has power to contain, a mortise.
gàn-u ... —— v. to be of capacity, to contain.
gèn-i ... —— v. to be held or contained.
gên ..... —— s.f. an opening, a mouth, a jaw, a chin.
gen-au ... —— s.pl. the jaws, lips, mouth, outlets or inlets.
gen ..... *Bret.* s.f. the cheek.
gen-ou ... —— s.m. the mouth (properly the plural of *gen*).

gann.....	*Irish.*		a jug, a pitcher.
gion	——		the mouth.
an.....	——		a kind of vessel.
aine	——		a drinking-cup.
inn-e ...	——	s.	a bowel, entrail.
——	——	s.	the middle, midst.
inn	——	adv.	in, therein.
gín	*Icel.*	v.	to gape, to open the mouth.
gin	——	s.n.	a gape, an opening of the mouth.
gin-a ...	——	s.f.	a break in the clouds, a gleam of sunshine.
gan-ian	*A.-Sax.*	v.	to yawn, to gape, to open.
gyn-ian	——	v.	id.
gin	——	adj.	spacious, ample.
——	——	s.	a gap, an opening, an expanse.
inn-a ...	——	s.	the womb.
inn-ian...	——	v.	to enter.
gane.....	*Engl.*	v.	to yawn (Palsg.).
——	——		a mouth, a throat (Jam.).
gan	——		the mouth or lips (Grose's Vulgar Tongue).
gun	——		a great flagon of ale sold for threepence or fourpence (Ray's N. Country Words).

From *diffusion*, as the primitive idea, have been derived several very important groups of meanings. Light, warmth, odour, sound, &c., all of them appear to have been looked upon as emanations spreading from a centre; and when we remember the important offices which these phænomena discharge in the economy of nature, we may understand the numerous divarications into which this primitive idea may branch, and shall be prepared for the great variety of meanings to which it seems to have given birth. We shall begin with those cases in which our ideas are associated with the action of light, and the words signify something white or shining.

kan	*Chin.*	4958, the sun beginning to shed forth its light, a red colour such as is made in the clouds by the rising sun, &c.
——	——	4993, the appearance of the sun rising.
këen.....	——	5835,—to reflect light as from still water, a mirror, &c.
kin	——	6369, metal of any kind, *the* metal, gold, &c., the yellow metal, yellow colour, &c.
kwan ...	——	6657, to wash the hands, to wash with water in a tub, &c.
——	——	6666, to raise fire, *i. e.* to ignite, &c., fire rising or flaming up.
k'an.....	——	4997, clear, bright.
kan	*Sanscr.*	to shine.
can-us ...	*Lat.* adj.	hoary, white with snow, foam, &c.
can-eo ...	—— v.	to be white, to shine, to be hoary.
càn	*Wel.* s.n.	brightness, whiteness, wheat-flour.
	adj.	bright, white.
cain	—— adj.	clear, bright.
cein-ion	—— s.pl.	aggr. ornaments, jewelry.
kann.....	*Bret.* adj.	white, brilliant.
——	—— s.m.	the full moon.
kann-a...	—— v.	to make white or become white, to wash linen.
cann.....	*Irish.* s.	the full moon.

From *kan*, to shine, the Sanscrit gets the derivatives *kanaka*, gold, *kānta, ah*, s.m. the moon, and *kānti, ih*, s.f. beauty, splendour, light, personal decoration or embellishment; and from *càn*, white, the Welsh derives *canaid*, "what abounds in brightness; a luminary."

hëen.....	*Chin.*	3630, the sun appearing after rain or snow.
——	——	3631, the splendour of a precious stone.
——	——	3674, light, splendour, ornaments for the head.
heuen ...	——	3800, clear, bright, luminous.
——	——	3804, splendour, refulgence.
——	——	3805, emanations from the sun.
——	——	3814, large eyes.
——	——	3824, luminous, splendid, refulgent, shining, the glare or light of fire.
heun.....	——	3870, to dye, a light red, a dye produced by three dips in the coloured liquid.
——	——	3878, fire issuing forth, &c.
hin	——	3935, the sun about to go forth to diffuse his benevolent rays early in the morning.
——	——	
——	——	3938, a great body of fire or light, effulgence.
hwan ...	——	4248, to wash garments, to cleanse.
——	——	4249, luminous, bright.
——	——	4250, a certain bright star, clear, bright.
hwăn ...	——	4340, light, splendour, glory, the halo about the sun.
——	——	3877, lustre, glitter, a red colour.
hain	*Welsh*.s.f.	that is apt to pervade or spread through.
huan.....	—— s.f.	that has aptitude to comprehend or compass, Phœbus, the sun.
huan-u ...	—— v.	to diffuse sunshine.

There are not many instances in which this element takes any of the present senses when it opens with a vocal letter.

wan	*Chin.*	11548, pure, fine white silk, glossy and rich.
——	——	11557, light, bright, &c.
——	——	11558, to cleanse with water.
——	——	11559, perfectly white, clear, bright.
——	——	11560, the appearance of a bright star, luminous, beautiful, &c.
g'an	*Sanscr.*	to shine.
γαν-άω...	*Greek*,	to shine, to glitter (as metals), to make bright.
gwyn ...	*Wel.* adj.	white.
gwyn-u	—— v.	to whiten, to bleach, to blanch, to become white.
aìn	*Irish*. s.f.	—fire, the eye.

With *γάναω* must be ranged *γάνος*, s.n., brightness, ornament, &c.

Closely connected with the idea of light, is that of ignition, warmth, and heat.

kan	*Chin.*	4941, dry, dried.
kwan ...	——	6666, to raise fire, *i. e.* to ignite, to heat with fire, &c.
cynn-e*	*Wel.* s.m.	ignition, a kindled fire.
cynn-eu	——	to kindle, to set on fire.
caoin ...	*Irish*. adj.	dry.

In the Gothic and Latin languages the final *n* seems to have been

* Owen makes this word a compound—*cyd de*.

changed to *nd*: *cand-eo*, Lat. to burn, *suc-cendo*, *ac-cendo*, &c., and *kynd-i*, Icel. to kindle—in the dialect of Cheshire, to *kind* (see Wilbraham).

han	*Chin.*	3115, a want of rain, drought.
——	——	3120, to dry with fire, dried up with fire.
——	——	3182, to dry, drying, dried, caloric, or that in nature which produces a drying effect.
heuen ...	——	3813, the warmth of the sun, an evening in spring, genial spring.
heun.....	——	3864, to dry anything with the fire.
——	——	3877, to heat, to burn, &c.
hin	——	3938, a great body of fire, &c., to scorch, to burn, scorching heat of the sun.
han	*Bret.*s.m.	the hottest season of the year, the summer.
gan *or* an	*Chin.*	2867, to boil.
——	——	2888, to boil fish or flesh, to warm meat by a slight fire.
wăn	——	11605, the sun rising with genial warmth.
——	——	2888, warm, a slight genial warmth.
λαν-ω ...	*Greek.*	to warm, heat, melt, soften.
ain	*Gaelic.*s.f.	heat.

The term *brilliancy* is applied to the qualities of the mind almost as commonly as to those of matter; we can therefore readily understand how, in the earlier stages of language, the same element was used to express that which was bright, and that which was pleasing, sincere, kind, cordial, attractive or beloved. Hence came names for those who give pleasure, or excite feelings of love and attachment—a woman, a chief, a kinsman, a friend, &c.

kan	*Chin.*	4969, sweet, what is excellent, pleasant, agreeable, to deem sweet or agreeable, voluntary, words that please the ear, specious artful flattery, pleasurable.
——	——	4971, a woman with sweet words, an epithet by which an old woman designates herself.
këen.....	——	5743, a repressed laugh, a smile, &c.
keuen ...	——	6161, beautiful, pleasing, excellent, handsome, sprightly, &c.
——	——	6176, to look with affection or regard to, those on whom one places regard, a family, near relations.
——	——	6187, to look round with affection, regard, or sorrow.
keun.....	——	6219, one at the head of a community, to whom all hearts are directed, a chief, a king, a sovereign, an emperor, one in a dignified and honourable situation, honourable, most honourable, the father or mother of a family.
k'euen ...	——	6183, good, well-affected to, having regard for relatives.
kan	*Sanscr.*	to shine, to desire, to love.
kan-ī ...	—— ī, s.f.	a girl, a maiden.
kun	——	to cherish, to support or aid with gifts, &c.
cain	*Wel.* adj.	clear, bright, fair, beautiful.
cûn	—— adj.	attractive, kind, lovely, affable.
——	—— s.m.	one that attracts or draws to himself, a leader, a chief.
ken	*Bret.* adj.	handsome, pretty.
kûn	—— adj.	sweet-tempered, kind, affable, benevolent, soft.

cain	*Irish.*	adj.	sincere, faithful, candid.
——	——	adj.	beloved.
caoin ...	——	adj.	pleasant, delightful, polished, smooth.
cean	——	s.f.	favour, affection.
ciuin.....	——	adj.	meek, gentle, still, quiet, mild, soft.
coinn-e...	——	s.	a woman, a queen.
cunn-a ...	——	s.	friendship.
kon-r ...	*Icel.*	s.m.	a man eminent or noble, a king or commander, a kinsman.
kon-a ...	——	s.f.	a woman, a female.
kyn	——	s.n.	a race, a family, the sex.
qvon.....	——	s.f.	a woman, a wife.
qvinn-a	——	s.f.	a woman.
kin	*Dan.*	adj.	handsome, genteel, graceful.
kon-e ...	——	s.	a wife.
cyn	*A.-S.*	s.n.	race, kindred, lineage.
cwen ...	——	s.	a woman, a wife, a queen.

From the Icel. *kon-r* comes the derivative *konung-r*, by contraction *kong-r*, a king, and the A.-Sax. *cyning*, by contraction *cyng*, id. *Kon-r* it will be seen signifies "kinsman" as well as "king," and from the Welsh *cún* comes *cunaç*, "attractive lineage or pedigree, honourable descent;" and as *y* is the regular permutation of *o* in the Anglo-Saxon and Icelandic, we may perhaps infer that *kyn*, Icel., and *cyn*, A.-Sax., are properly ranged in the present group of meanings, even though we are forced to separate the A.-Sax. *cyn* and the Irish *cine*: vide p. 34. The A.-Sax. verb *cwem-an*, to please, appears to have been an early corruption of this element.

hoon.....	*Flem.*	favour, support.
hoon-en	——	to favour, &c.

are the only instances which have presented themselves in which this element begins with the *h*, but there are many in which it opens with a vocal letter.

gan *or* an	*Chin.*	2839,—mild, gentle, benignant.
găn	——	2886, to confer benefits upon, to show kindness to, to exercise love to, to enrich with kindness, a partiality to, favour, kindnesses, grace, gracious, benignity, benign.
wan	——	11560, luminous, beautiful, &c., wheedling, flattering, &c.
——	——	11577, flattering looks, trying to please.
——	——	11604, warm, genial, benign, cordial; a mild, kind, sincere disposition.
wen	*Sanscr.*	to desire, to love.
γάν-υμαι	*Gr.* v.dep.	to brighten up, be merry, delighted at a thing, &c.
γαν-άω...	——	v. to shine, &c., to be cheerful, refreshed, &c.
γάν-η ...	——	s.f. a woman.
γυν-ή ...	——	s.f. a woman.
gwyn ...	*Wel.*	s.m. white, what is fair or pleasant, what is desirable or affords happiness.
——	——	adj. m. white, fair, pleasant, blessed.
gwen ...	——	adj. f. white, fair, beautiful.
——	——	s.f. a fair one, a beauty.
gwên ...	——	s.f. a smile.
gwen-u...	——	v. to smile, to look pleasantly.

gean.....	*Irish.*	adj.	lovely.
——	——	s.m.	a smile.
——	——	s.m.	fondness, love, favour.
——	——	s.	a woman.
ginn-i ...	*Icel.*		to allure, to seduce.
an.....	——		to favour, to love.
vin-r.....	——	s.m.	a male friend.
vin-a ...	——	s.f.	a female friend.
vän	*Swed.*	s.	a friend.
——	——	adj.	fair.
winne ...	*A.-Sax.*		a friend, a darling.
unn-an...	——		to give, to grant.
unn-e ...	——		leave, permission.
gheen-en	*Flem.*		to smile.

From *gwen* the Welsh gets *gweno*, s.f., the evening star, a derivation which explains the etymology of the Latin *Venus*. The A.-Sax. *wem-an*, to entice, was probably a corruption of the present element.

The chain of ideas which binds together the next set of meanings may be represented as follows: to shine, to glance, to see—to oversee, to control—to review, to count—to look into, to know—and hence, to be familiar with, to know how to do a thing, to be able to do it. When used with a passive signification this element appears to have given birth to one of those pronouns, respecting whose origin and relations so much speculation has been hazarded by our modern philologists.

kan	*Chin.*	4960, to look, to see.
këen.....	——	5741,—to record or remember.
——	——	5755, to see, to notice, to observe; seeing, observing, finding, finding that.
——	——	5764, to review, to survey, &c.
——	——	5779, to number with the eye, to run the eye over, and calculate the number of.
——	——	5832, to look down upon, and inspect from a higher place; to exercise the oversight or control of; an inspector, an overseer, a eunuch, &c.
——	——	5834, to look, to see, to behold.
kwan ...	——	6672, accustomed, having had experience of, practised in.
——	——	6673, to be accustomed or familiar with.
k'an	——	4985, to investigate strictly, in order to arrive at absolute certainty, to judge, to try a criminal, to be able for or adequate to.
——	——	4999, to spy, to peep, to try to find out, to watch.
——	——	5008, to look, to observe, to see, to peep, to spy.
kan	*Sanscr.*	to shine, to see*.
κονν-έω ...	*Greek.*	to know.
càn	*Wel.* s.m.	aggr., sight, brightness, &c.
cein-iaw	—— v.	to take a view or survey, to perceive.
cen-iaw	—— v.	to perceive or see.
koun.....	*Bret.* s.m.	memory, recollection.
koun-a ...	—— v.n.	to remember.
con	*Irish.* s.	sense, meaning.
conn.....	—— s.m.	sense, reason; a meaning.

* Westergaard.

cean-a ...	*Irish.*		lo!
kan	*Icel.*		to be able, to know.
kann-a...	——		to survey, to investigate, to number.
kēnn-i ...	——		to teach, to know, to feel, to smack of.
kunn-r ...	——		known, distinguished by.
kynn-i ...	——		to make known.
kynn-i ...	——	s.n.	a well-known familiar house.
kænn ...	——		skilled, knowing.
cunn-an	*A.-Sax.*		to know, to be able.
cunn-ian	——		to search into, to try.
ken	*Engl.*	s.	view, reach of sight.
——	——	v.a.	to see, to descry, to know.
		v.n.	to look round.
——	——	s.	a house (Grose's Vulg. Tongue).
con	——		to know.
——	——		to commit to memory.
——	——		to acknowledge, "to con thanks."
——	——		to calculate, to consider (Brockett).
cun	——		to direct (a ship).
hëen.....	*Chin.*		3625, to be seen; to discover, to view; to expose, to manifest, &c.
——	——		3631,—manifestation, to manifest; manifest at this time, as now appears.
——	——		3676,—manifest, apparent, conspicuous.
heuen ...	——		3842, perspicacity, intelligence, wisdom, &c.
hwan ...	——		3696, knowing, skilful in calculating.
hon-i ...	*Welsh.*	v.	to make manifest, to proclaim, to manifest.
hon	——	s.m.	that is manifest or present to the sight.
hwn	——	pron. m.	this here, this, this one masculine present.
hŏn	——	pron. f.	this one, this female.
hyn	——	pron. n.	this, this thing.
hann ...	*Breton.*		here, in this place (used in compos.).
hen	——		he, she.
han-a ...	*Icel.*		lo! behold!
hann ...	——		he.
han	*Swed.*		he.

The scholar will hardly need to be reminded of the Hebrew הֵן lo! behold!—them, fem.; or of הֵנָּה lo! behold!—they, them, these.

gan *or* an	*Chin.*		2865, fully acquainted with, skilled or versed in, to have been long accustomed to, to have an extensive knowledge of, to remember.
——	——		3163, may or can.
wăn	——		11607, accustomed to, &c.
——	——		11613, to ask, to inquire, to investigate, to try before a judge, to clear up and resolve doubts, &c.
gaṇ	*Sanscr.*		to count, to reckon up, by number, to calculate.
gaṇ-a ...	——	ah s.m.	a flock, a multitude, a tribe, a class; a body of troops equal to three galmas; a number in arithmetic, &c. &c.; a sect in philosophy or religion; a conjugation, a class of radicals, &c.
van-a ...	——	an, s.n.	a residence, dwelling or abode, a house.
ven	——		to know, to reflect or remember, to perceive especially by the sense of sight*.

* Westergaard.

φρ-ί	*Greek.*	behold!
en..... ..	*Latin.*	behold!
ann	*Irish.* s.	skill (Suppl.).
ain-e.....	—— s.	experience.
ean	—— adj.	manifest, apparent (Suppl.).
en.....	*Irish.* s.	a manifestation (Suppl.).
——	—— v.	behold (Suppl.).
gón-i ...	*Icel.* v.n.	to look intently.
van-a ...	—— v.n.	to be wont.
van-r ...	—— adj.	wont.
vän-ja ...	*Swed.*	to accustom, to habituate, to wean.
wen-an...	*A.-Sax.*	to think, perceive, be of opinion, &c.
——	——	to wean.
won	*Engl.*	to dwell.
——	——	an abode, a dwelling.

From the idea of diffusion we also get the meanings to overspread, to cover, to bury, to screen, to shade, &c., and hence expressions for a garment, a dress, skin, scurf, scales, peel, bark, mould, &c., a shed, a house, &c., breath, vapour, cloud, concealment, fraud, delusion, darkness, dulness, slumber, &c., fumes, exhalations, odours, &c.

kan	*Chin.*	4936,—clandestine, fraudulent.
këen.....	——	5883, the clothing of the silk-worm, the ball of silk as left by the silk-worm.
keuen ...	——	6160, a place for inferior retainers about public courts to live in, a prison for women, a pavilion or shed.
——	——	6166, a fine species of silk used for coverlets and couch-covers, a kind of net to catch birds.
kin	——	6331, a piece of cloth or napkin; a square bonnet or wrapper round the head; a cloth cover to put over anything.
kwau ...	——	6656, a hall or house for the reception of many persons; a place for the reception of strangers or travellers, an inn; any public hall, an exchange or place where trading people meet; a school.
kwăn ...	——	6696, drawers or breeches, any garments for the breech.
k'an.....	——	5009, a cover for the head, a lid or cover.
k'eun ...	——	6225, a petticoat worn by females, the lower part of dress.
k'in	——	6343, a large coverlet; a covering; a covering or shroud for a corpse.
——	——	6352, a small house.
kan	*Sanscr.*	to cover the eye with the eyelid, to wink, to be blind*.
caën.....	*Welsh.* s.f.	the covering, coat, or surface; a peel or skin.
cèn	—— s.m.	aggr. the hide or skin of a beast; peel or skin of anything; scales of fish, serpents, and other animals.
kenn.....	*Bret.* s.m.	dandriff, scurf of the head, the scoria of metals.
kîn	——	bark of a tree.
caon.....	*Irish.* s.	concealment (Suppl.).
cuan.....	—— s.m.	deceit.
kahn ...	*Germ.*	mould on liquids.
kaen.....	*Flem.*	white mould, whale blubber of an inferior quality (*qu.* the outer coating).

* Westergaard.

There can be little doubt that the Irish *coim*, a cover, and *cuim*, a shirt, were formed from this element by changing the final *n* into *m*.

han	*Chin.*	3130, breathing in sleep, snoring, to snore.
——	——	3142, a kind of napkin or cloth that comes round the ear.
——	——	3154, fragrant or odoriferous.
——	——	3170, the breath rising.
heen.....	——	3625, a cloth cover for a coffin.
——	——	3688, name of a plant; a sort of leek.
——	——	3695, a kind of curtain that surrounds a carriage, intended to make it cooler.
heun.....	——	3863, to raise or drive off in subtle particles by the force of fire; to fume, or to fumigate; to evaporate, evaporation; smoke, to send off in smoke.
——	——	3866, the light which remains after sunset—twilight; the brain a little muddled with liquor; a pleasant elevation.
——	——	3867, vapour or fog before the eyes, dulness of sight.
——	——	3868, fragrant exhalations from plants, fragrant plants.
——	——	3872, intoxicated with the fumes of wine or spirituous liquors, drunk.
——	——	3876, strong odorous vegetables, as leeks and onions; strong meat, &c.
——	——	3879, steam or fume rising as from heated vegetables, fumes, exhalations.
hwan ...	——	4271, a screen, a curtain.
hwăn ...	——	4321, confusion in the head, attended with giddiness.
——	——	4322, dulness of physical or moral sight, ignorant.
——	——	4326, dull, stupid, blockish.
——	——	4342, a silly foolish appearance.
ἐνν-υμι ...	*Greek.*	to put on, to clothe with.
haen.....	*Welsh.* s.f.	a stratum; a thin sprinkling; a lay or row; a plait, a fold.
hûn	—— s.f.	a fit of sleep, a nap, slumber.
hûn	*Breton.*	sleep.
hun-a ...	——	to sleep, to slumber.
hion	*A.-Sax.* s.f.	a membrane.
hun-e ...	——	horehound; "the whole plant is of a strong savour though not unpleasant." Gerard.
gan *or* an	*Chin.*	2845, something spread out as a covering.
——	——	2849, a small thatched cottage, &c., a hut for soldiers.
——	——	2851, want of light, dulness, obscurity, opake, dark.
——	——	2857, cloudy, an extensive collection of clouds and vapours.
——	——	2862, a burying-place in a moor or common; to bury, to inter.
——	——	2863, to cover or conceal with the hand, to screen or shade.
——	——	2864, the sun without light, the light of the sun obscured; deep as a cavern, sombre, gloomy, dark; in the dark, secretly, &c.
——	——	2868, to shut the door; retired, sombre, dark recess; small portion of light, evening, night.
——	——	2870, a sorrowful visage, a mournful look.
——	——	2875, a den or cave in the earth.

gan *or* an	*Chin.*	2880, to cover, to screen from, to cover as clouds do the sun, &c.
wan	——	11554, a thick-headed doltish person; simple, silly, foolish, stupid, obstinate.
wăn	——	11594, to cover, to overspread, to overshadow; to incubate, act of incubation.
g'an-a ...	*Sanscr.*	ah s.m. a cloud; extension, diffusion.
		an s.n. skin, rind, bark, &c.
an.....	——	to breathe.
ān-a	——	ah s.m. breath, inspired.
ὄν-ος	*Greek.*	an ass (*qu.* the stupid animal).
un-io ...	*Latin.*	an onion.
gîn	*Wel.* s.m.	a pelt.
gin-iaw...	——	to strip, to take off the skin, to pluck off the wool.
gwn	—— s.m.	a gown, a robe.
geoin ...	*Irish.*	a fool, foolish person.
goin	——	delusion.
gunn ...	—— s.	a gown.
gan	*Icel.*	magic.
wonn ...	*A.-Sax.*	dismal, dark, lurid.

Gum, a mist (Jam. Dict.), seems to be a corruption of this element.

Lastly, *diffusion* seems to be the link which associated the idea of sound with that of motion.

kan	*Chin.*	3163, the voice of a bird; to cry out, to call to.
——	——	4968, name of a variegated bird of the fowl species; it crows both at night and in the day.
——	——	5004,—the noise of striking a thing, of using effort, &c.
këen.....	——	5764,—the sound of a drum.
——	——	5782, the noise made by stretching the tendons, as when cracking the fingers by pulling them.
keuen ...	——	6169, name of a bird, &c.; its note is deemed mournful, and it occupies the nests of other birds; it seems to be a species of the cuckoo.
k'an	——	5007, sound, noise.
kaṇ	*Sanscr.*	to sound, to cry as in distress.
kāṇ-a ...	—— ah	s.m. a crow.
kuṇ	——	to converse with, to speak to or address.
kwaṇ ...	——	to sound, to jingle*, to cry out*.
kwaṇ-a...	—— ah	s.m. the sound or tone of any musical instrument, sound in general.
can-o ...	*Lat.* v.	to sing; to play on an instrument; to proclaim aloud; to commend.
can	*Welsh.*s.f.	descant, a song.
can-u ...	—— v.	to descant, to sing; to play on an instrument.
cuan.....	—— s.f.	an owl, a rock owl.
cwyn ...	—— s.m.	a complaint, wailing or grief, &c.
kan	*Bret.*s.m.	a song, modulation of the voice, warbling of birds, crowing of the cock, cry of the grasshopper, &c.
kein-a ...	—— v.	to groan, to lament.
caoin-e...	*Irish.*s.m.	a dirge; Irish cry or lamentation for the dead, bewailing, mourning.
caoin-im	—— v.	I lament, cry.
can	*Gaelic.* v.	sing, say.
keayn ..	*Manx.* v.	cry, weep.
quein ...	*Icel.* s.n.	lamentation.

* Westergaard, Rad. Sanscr.

quein-a... *Icel.* v. to lament.
quin-e ... *Dan.* v. to squeak, to squall.

The Flemish *kuym-en*, to moan, seems to be a corruption of this element, and with it may be classed our modern English verb *to chime*.

There are but few instances in which the initial letter becomes vocal, or altogether disappears; but there are many in which it is represented by the *h*. The reader will see, in the following examples, traces of the secondary meaning "to praise."

gan *or* an *Chin.* 2865, to recite; to sing out in a loud tone.
—— —— 2882, to recite in a musical tone.
—— —— 2874, harmonious clear sounds.
gān-a ... *Sanscr.* an s.n. singing, song in general, a song, sound.
g'an-a ... —— an s.n. a cymbal, a bell, a gong, &c.; to sound.
an..... —— to sound.
van ..... —— —to sound; to ask or beg.
ven ..... —— to play on an instrument.
αἶνο-ς ... *Gr.* s.m. a tale, story, fable, proverb; praise.
αἰν-έω ... —— to tell or speak of; to praise; to recommend to do, &c.
gann-io.. *Latin.* to cry like a fox; to whine like a dog; to whimper or moan; to whisper.
geoin ... *Irish.* s.f. a confused noise.
ain-e ... —— s. music, harmony, melody.
inn-i..... *Icel.* to tell, to mention.

The Latin *gem-o*, to moan, the Manx *geam*, v., calling, crying, shouting, and the Icel. *ým-r*, s.m., the clashing of metals, the roar of woods, and *ým-i*, loud-voiced, appear to be corruptions.

han ..... *Chin.* 3157, a loud calling out; to vociferate, to cry out, to call after; to call out angrily.
—— —— 3159, the noise of a cart or other wheeled vehicle.
—— —— 3163, the voice or cry of any animal.
—— —— 3179, the roaring of a tiger.
hăn ..... —— 3206, the noise of dogs fighting.
hëen..... —— 3616, the noise made by a dog.
—— —— 3636, speaking in a low tone or whisper.
—— —— 3639, soft low voice in conversation.
—— —— 3661, sound, noise.
heuen ... —— 3799, to call to, to call out, to make a clamorous noise.
—— —— 3802, incessant bewailing.
hin ..... —— 3944, conversation, talking, the noise of talking; talking angrily, talking with difficulty, &c.
hwan ... —— 4279, clangor, clamour, vociferation, noise.
hinn-io... *Latin.* v. to neigh.
hwan ... *Welsh.* s.f. a hooter, an owl.
hwen ... —— s.f. a hooting one, an owl.
han-i ... *Icel.* s.m. a cock.
hæn-a ... —— s.f. a hen.
hvin-r ... —— s.m. a crack, a clashing, &c.; the sough of the wind.
hvin ..... —— v. to roar.
hvin-a ... *Swed.* v. to squeak, to whistle.
han-a ... *A.-Sax.* s.m. a cock.
hen ..... —— s.f. a hen.
han ..... *Engl.* the groan or sigh-like voice wherewith wood-cleavers keep time to their strokes (Carr's Crav. D.).
hone..... —— to whine.
hune..... —— to emit a querulous sound (Jam.).

PHILOLOGICAL SOCIETY.

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HENSLEIGH WEDGWOOD, Esq. in the Chair.

The following works were laid on the table:—

"An Arabic Vocabulary with the Berber Equivalents," by Talib Ben Musa Bel Kasem: presented by J. Richardson, Esq.:—and certain "Papers read before the Royal Irish Academy, by the Rev. Dr. Hinckes, on the Cuneatic Inscriptions at Persepolis, on the Inscriptions lately found at Behistun, and on the Egyptian Hieroglyphical Alphabet:" presented by the Author.

The Chairman stated that a letter had been received from Professor Bernstein of Breslau, and the meeting would be pleased to hear that this laborious scholar was rapidly proceeding with his long-promised Syriac Dictionary. The Lexicon attached to the Professor's edition of Kirsch's Syriac Chrestomathy was meant to serve as a specimen. Professor Bernstein was also about to publish a new edition and translation of the Syriac Chronicle of Gregory Bar-Hebræus.

A paper was then read, entitled—

"Attempts to suggest the Derivations and Affinities of some Greek and Latin words." By the Rev. Dr. Davies.

A very considerable number of words may be found, without any derivations, or with only doubtful ones, in our most esteemed lexicons of the classic tongues, viz. Liddell and Scott's Greek and Riddle's Latin, but particularly in the latter. To some of these words therefore it may not be amiss to direct attention; and to offer conjectures respecting their roots and affinities.

"Αβαξ, Lat. *abacus*.—After Rost this is traced to *βασταζω*, but may we not much rather, with Eichhoff (*Vergleichung der Sprachen von Europa und Indien**, 1845), refer it to the Sanscrit *paç*, to hold? The Celtic *baich* (= Fr. *faix*), burden, may perhaps be related.

Acervus, possibly only another form of *agger*, may be traced to *ἀγείρω*, with which we may venture, after the example of Gesenius, to compare Heb. אָגַר, to collect.

Acies and *acus* = *ἀκή* or *ἀκίς*, may be, according to Eichhoff, derived from Sansc. *aç*, to penetrate; and they may be compared with Celtic *awch* (edge), from which comes the verb *hogu* (like *acuo* from *acus*), and with our *edge* itself.

Adulor is probably not a primitive, but to be traced to *ὐλάω*, to bark, and then to fawn. With this, or more probably with *adoro* (= *adolo* in Ter.), the Welsh *addolu*, to worship, is to be compared.

* This work is the chief authority for the Sanscrit adduced in this paper.

Ἀγαπάω is, according to Gesenius, akin to Heb. אָהַב = עָנַב, to love, and most likely also to Welsh *hoffu*, to delight in.

Ἀγέλη is commonly traced to ἄγω, but may it not be as well derived from ἀγείρω?

Ἀγρός, *ager*, may be traced to the Shemitic אכר, to dig, and is related to *occo* (whence Celtic *oged*, harrow) and to Ger. *acker* = our *acre*.

Ἄγρυπνος is evidently formed from ὕπνος and a negative or privative prefix. Can the prefix be ἄτερ, the τ being changed into γ, like ὄρνιθος into ὄρνιχος (Doric gen. of ὄρνις)?

Ἄγχω, *ango*, is referred to Sansc. *añg*, to press, which is doubtless akin to Shemitic חנק, to throttle, the Welsh *yng* (agony), *angen* (distress) and *angau* (death), Ger. *eng*, &c.

Ἄγχι = ἐγγύς may also be traced to Sansc. *añg*, and compared with Welsh *agos*, near.

Ἀδήν and ἄδος may perhaps be compared with Heb. דַּי, sufficiency, and be traced to Sansc. *sádh*, to fill, which is doubtless related to Lat. *sat* = Ger. *satt* = Gaelic *saith* = Eng. *sate*.

Ἀετός may be traced to Sansc. *at*, to move or spring, whence the noun *átis*, bird, which may be akin to Heb. עַיִט, a bird of prey.

Ala is usually considered, on the authority of Cicero, to be a contraction from *axilla*; but one may presume to regard these two words as wholly distinct. *Volo*, to fly, presents probably the true root of *ala* (compare *vomo* = Sansc. *vam* = ἐμέω): of *axilla* more below.

Αἶνος comes from Sansc. *svan*, to sound, and is perhaps the same as Lat. *sonus* and Welsh *hanes* and *són*, history.

Ἀλάβαστρος, *alabaster*, may be naturally supposed to be named after its colour, which at once suggests that it comes from *albus* = ἀλφός and akin to Shemitic לבן (white), whence the name Libanus, *white*-mountain. This derivation of the word is much recommended by the fact that in Sahidic, the dialect of that part of Egypt where a town and a mountain went by names taken from this material, the word for *white* is ⲁⲗⲃⲏⲗ: see Parthey's *Vocab. Lat.-Copticum*.

ălacer comes from *āla*, like *volucer* from *volo*, and signifies properly *winged* or *on the wing*. The difference of quantity is no serious difficulty in the way of this suggestion, since we have *dāpalis* from *dăpes*, and *anchŏra* = ἄγκῡρα*.

Ἄλυσις (chain) is perhaps traceable to ἀλ-ίσκομαι, aor. ἥλων, in the sense of seizing, which may be compared with the Sansc. *al*, to take.

Altus, high, is probably from *alo*, *alitus*, and meant first *nourished*, then *tall* or *high* by growth. Perhaps akin to Sansc. *alitas*, grown up.

Ἄλφιτον (barley-meal) is derived either from ἀλέω (like ἄλευρον, wheat-meal), or better from ἀλφός after its *white* colour: suggested by the Rev. R. Garnett.

* The ending *-cer* in *alacer* and *volucer* is perhaps akin to ὠκύς = *ocyor*.

Amarus is best compared, after Gesenius, with Shemitic מר, bitter. From the same root we have, probably, also *moereo* (to be in bitterness) = *mourn*; and *μύρρα* (myrrh) on accoûnt of its *bitterness*, and not from *μύρω* (to flow).

Amnis is the same as the Celtic *aven, avon, abhun*, river, and may be traced to Sansc. *amb* (to go or move), whence *apnas* (flowing).

Ἀνώγω is probably the same as the Welsh *anog*, to urge, and may be compared with Shemitic נהג, to drive.

Aper no doubt answers to *κάπρος* (comp. *ceterus* = *ἕτερος* and *καπάνη* = *ἀπήνη*) and the Ger. *eber* and Eng. *boar*,—all, according to the Rev. R. Garnett, meaning *male*, from Sansc. *aç*, to penetrate: comp. Heb. זָכָר, male.

Apex may come from *pago* = *πήγνυμι*, and is related to Welsh *pig*, a point, as well as to our *fix* and *peg* and *peek*.

Ἀπήνη (chariot) may perhaps be from *ἅπτω* (to fasten together), just as *ἅρμα* from *ἁρω* (to fit together).

Ἁπλόος is doubtless akin to *simplex*, and as both begin a series of numeral adjectives (*διπλόος, duplex, twofold*; *τριπλόος, triplex, threefold*, &c.), it is almost inevitable to infer that they must properly mean *one-fold*. The ἁ- in the Greek is equal to *sim-* in the Latin, both being only modifications of *εἷς, ἕν, unus*, and *ἕν* being related to *sim* (= *semel* = *simul*) as *ἑξ* is to *sex*, &c. The changing of *ἕν* into ἁ- may be illustrated by that of *ἕν-δεκα* into *e-leven*. Other examples of this change we have in *ἅπαξ* (properly, *once for all*) and *ἅπας* (properly, *one and all, altogether*). It may be here suggested that *sincerus* is perhaps, in like manner, derived from *ἓν κῆρ*, and so properly means *one-heart* (hence *ingenuous*, &c.), opposed to *double-hearted*, which the Heb. expresses by לֵב וָלֵב, *heart and heart*.

Aqua is akin to Sansc. *ap* (water) from the root *ab* (to go or move), as *quinque* answers to Sansc. *panchan* and *πέντε*; and we may compare Gothic *ahwa* = Fr. *eau*.

Ἀράχνη = *arānea* (spider) may be naturally supposed to derive its name from its habit of *weaving*, and accordingly we find the root in the Heb. אָרַג (*aragh*), to weave.

Arca is doubtless from *arceo* (to keep) = *ἔργω* = Sansc. *arch* (to enclose), and it is the same as Celtic *arch* and our *ark*. Hence *arcanus*, properly what is *in a chest*, then *hidden, secret*, &c.

Ἀριθμός is probably akin to Gaelic *airimh*, Welsh *rhif* (number), and one may fancy both to be connected with Shemitic רב, much or many.

Atrox comes from *ἀ-τρώγω, not fit to eat*, then *raw, horrible*, &c.

Augur is doubtless derived from *avis* and *curo* = *quaero* (and so means a *bird-carer*): compare *auceps* from *avis* and *capio*, a *bird-catcher*, and *auspex* from *avis* and *specio*, a *bird-observer*.

Aurum is most likely named after its colour (like *argentum* = *ἄργυρος* from *ἀργός, white*), and this suggests the same root as *aurora* =

Welsh *wawr*, dawn or *redness* of the morning, with which may be compared Heb. אוֹר, light, and Sansc. *ush*, to burn.

Axilla is found in Celtic *askell*, wing, and is most probably akin to σκία = Breton *skeûd* = Gaelic *skath* = Welsh *cysgod* = Eng. *shade*, and may be traced to Sansc. *chhad*, to cover.

Baculus = βάκτρον is commonly traced to βάω (and so a *walking*-stick); but the Celtic *bach*, a hook, a crook, or a stick with a hook, presents a more likely affinity.

Βαιός (little) may be akin to Celtic *bach*, little or small.

Βάλλω is probably the same as Gaelic *bualaim*, to strike, and also Welsh *bwrw*, to strike or cast, and Lat. *ferio*. To this root belongs Eng. *ball* = Celtic *pelen*; also Eng. *ballot*.

Βανά (Bœotic for γυνή) answers to Celtic *bean* or *banyw*, woman, as γυνή answers to Welsh *geneth*, a damsel.

Βάπτω is probably akin to Ger. *baden* = Eng. *bathe* = W. *baddo*, which is doubtless allied to Gaelic *bathaim* (to drown) = Welsh *boddu* = Breton *beûzi* (to plunge, also to drown). Compare also W. *bedydd* = B. *badez*, baptism. On the interchange of π and *t* see below under βραδύς.

Βάρβαρος = *barbarus* is the same as Arabic *balbala* = Heb. בָּבֶל (confusion of speech), being in fact onomatopoetic, like our *babble*, and like the Lat. *blaesus* = W. *bloesg*, indistinct in utterance.

Βασιλεύς may, according to Gesenius, be traced to the Phœnician (or Heb.) מֹשֵׁל, to rule; or, according to Eichhoff, to Sansc. *bhadilas*, hero, from *bhad*, to shine or prosper.

Bibo (with *b* redupl. as in βιβάω) = πίνω (≙ πόω) is the same as Gaelic *ibhim* = Cornish *eva* = W. *yfed*, to drink. This root is found also in the Sansc. *pî*, to drink.

Bitumen was perhaps so named from its inflammable property; and if so, we may find its root in Sansc. *bhas* (to burn), whence *bhâtas* (burning).

Bonus may possibly be traced to Sansc. *bhâ*, to shine, and is akin to Gaelic *ba* = W. *da* (good): compare *bis* = ἐΐς.

Βήσσω is the same as W. *pesswch* (cough) and *pás* (hooping-cough) = Gaelic *cashach* (cough). This root is seemingly onomatopoetic, like Eng. *wheeze*.

Βλέπω is perhaps related to Ger. *blicken*, to look, and to Sansc. *bhlâç*, to shine.

Βορά (from the unused root βρόω = βιβρώσκω) is akin to Lat. *voro* = W. *bara* (bread) and *poru* (to feed on grass), and also to Heb. בָּרָא, to feed.

Βόσκω = *pasco* = Celtic *pascu* (to feed) is the same as Sansc. *pus*, to nourish.

Βοῦς, *bos*, is the Gaelic *bo* = W. *bŷ* or *bywch* (cow), and answers to Sansc. *gó* = Eng. *cow*. No doubt the sound of the animal suggested the name, as children now call it *moo*-cow.

Βούμαστος, *bumastus* (a vine bearing large grapes), comes from βοῦς and μαστός, and means literally *cow's teat*, the name having been suggested by the size and shape of the grapes.

Βουνός (a mound) is probably akin to βωμός (altar) and to the Heb. בָּמָה (high place): see Gesenius *sub voce*.

Βραδύς is the Lat. *bardus* = *tardus* (compare *pavo* = ταώς) and the Welsh *braidd* (scarcely, with difficulty).

Βραχίων, *brachium*, is the Celtic *braich* (arm), in Gaelic also *raigh* with the *b* dropped. Can the root be akin to βράσσω (to shake)? From this noun comes our em-*brace*.

Brevis = βραχύς may doubtless be regarded as akin to W. *byr* or *ber* (short) and *brau* (brittle: comp. *short*-cake = *brittle*-cake).

Bucca is the Celtic *bŏch* (cheek) = Ger. *backe* and also *wange* (cheek); and the French *bouche* is the same, though its sense is somewhat different. The Arabic *phakkon* is similar in sound and sense, and it comes from the root *phakka* (to break), which suggests that the name was taken from *crushing* with the teeth, just as *mouth* = Ger. *mund* from *mando* (to chew).

Buccina may come from *bucca*, because the *cheeks* are swollen in blowing it, or else from Sansc. *bukk*, to shout, which may be compared to Welsh *buchain*, to roar. Perhaps our *bugle* is the same word.

Βῦθός is the same as Lat. *pŭteus*, which is properly the same as our *pit*, and the Welsh *pydew* (a well or pit). Eichhoff (p. 238) refers this word to Sansc. *put*, depth.

Cachinnus is akin to καχάζω (to laugh loud) and to Sansc. *kakh* (to laugh). The root is doubtless onomatopoetic, like our *haha* and *giggle* and *chuckle*, and the Ger. *kichern* (to titter).

Cado is the Sansc. *çad* (to fall) = Breton *cuedha* = Gaelic *cudhaim*. The Welsh *cwdwm* (fall in wrestling) is of the same origin.

Caerimonia may perhaps, according to Eichhoff, be traced to Sansc. *kriyamânan* (care) from root *kar* (to do). If so, its primary sense might be like our *ado*.

Calamus = καλάμη is the Sansc. *kalamas*, reed (from root *kal*, to spring up) = Ger. *halm* = Eng. *halm* = Fr. *chaume*.

Camelus = κάμηλος may, according to Gesenius, be a Shemitic word meaning *carrier* (from *gamal*, to bear); or it may, according to Eichhoff, be the same as Sansc. *kramailas* (camel, or prop. *traveller*), from *kram*, to go.

Calleo is found in the Welsh *call* (prudent) and *caled* (hard) = *callidus* = our *callous*.

Calo (whence *calendae*) is the Sansc. *kal*. (to sound) = καλέω = Celtic *galw* = Shemitic *kol* or *kâla* (to speak) = Eng. *call*.

Candeo and *caneo* are akin to Sansc. *chad* or *chand* (to shine) and to Welsh *cynnu* (to *kindle*) and *can* or *gwyn* (white); perhaps also to γάνος (brightness).

Cano is the Sansc. *kan* or *kvan* (to resound) and the Celtic *canu* (to sing). Gesenius compares also Heb. עָנָה and Arabic *gani* (to sing), to which may be added Heb. קִינָה (song).

Capio is the Welsh *cipio* (to seize) = Gaelic *gabham* (to take). To this root may be traced *capsa* (receptacle) and *capulus* (handle), like our *haft* from *have*, which is itself also related, and the Ger. *haben*.

Caput = κεφαλή (old form κνβή) is perhaps to be traced to Sansc. *kup* or *kub* (to cover), whence Sansc. *kapdlas* (skull) = Welsh *cop* and *coppa* (top) = Ger. *kopf* and *haupt* = our *head*.

Carcer = κάρκαρον is the Celtic *carchar* (prison), and may be akin to *circus* = κίρκος (ring), and so mean properly *round*-house, a name which is matched by the Heb. בֵּית סֹהַר (house of roundness, *i. e.* prison).

Caro = κρέας is the Gaelic *carna* (flesh) = Welsh *caran* (dead flesh) and the Sansc. *kravyan* (flesh) from *kár* (to divide), which may be akin to κράω = γράω (to eat), whence *gramen*.

Carpo = κάρφω is akin to Sansc. *karp* (to break) and Shemitic *charaph* (to pluck), and our *carp* and also *crop*. From this root we have καρπός (fruit).

Carus = Celtic *cár* is perhaps from *careo* (to want): compare Fr. *cher*, meaning both *beloved* and *scarce*.

Catena is the Welsh *cadwyn* (chain), from *cadw* (to keep), as suggested by the Rev. R. Garnett; our *chain* is the same word, as also Ger. *kette*. Compare Welsh *cwd* (a bag) and *coden* (a pocket).

Cavus is the Breton *cav* or *cao* = Welsh *coi* (hollow), akin to Chald. כּוֹ (window) and Arabic *kawwon* (hollow): see Gesenius under כּוּה.

Celer = κέλης (Æol. κέλης) is akin to the Welsh *cloi* (swift), and to be traced to Sansc. *chal* (to push on) = κέλλω = *cello* in per-*cello*.

Cera = κηρός is found in Gaelic *ceir* = W. *cwir* (wax), and may possibly be traced to the root καίω = Sansc. *çush* (to burn) = Lat. *cremo*.

Cerebrum.—If we may judge from the nature of the case and from the usage of other languages (comp. ἐγκέφαλος = Bret. *empen* = Welsh *ymmenydd* = Gaelic *inchin*, all meaning *in head*), this word probably denotes what pertains to the *head*, and may therefore be traced to κάρα (head) = κάρηνον = *cranium* = Ger. *hirn*.

Cervisia is the same as κοῦρμι, both being taken from the Celtic for *ale*, which is *corev* in Cornish and *cwrw* in Welsh. Perhaps the root is in κεράννυμι, *mixing* and *brewing* being kindred notions.

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The Rev. RICHARD GARNETT in the Chair.

There was laid on the table a work containing the first eleven chapters of St. Matthew's Gospel, in the Isabu Language, printed at the Dunfermline Press, 1846: presented by the Rev. Dr. Davies.

A paper was then read—

"On Greek and English Versification." By Professor Malden.

Remarks have been made on this subject by several writers, which seem at least to imply, that the principles of versification in Greek and English are essentially different: that the rhythm of Greek verse depended only on quantity, or the time of syllables; but that the rhythm of English verse depends on accent, and on the alternation of syllables accented and unaccented. Unquestionably a difference exists, and these remarks indicate the points in which the difference lies. But it appears that in all versification, whether in Greek or English, or in any other language, time enters as an element, and also that which is commonly called accent, but which it will be more convenient in the present inquiry, for reasons which will be given by-and-bye, to call *stress*. The manner in which these elements enter may be different in Greek and in English verse, and their relative importance to the rhythm may be different: but the principles of versification are the same in both languages; and the differences which exist are differences in degree rather than in kind.

It may be assumed that in all languages in which poetry has been a genuine and spontaneous growth, and not merely an imitation of the fruit of other languages, verse was first composed in order to be sung, and that the earliest poems were actually sung; and that the composition of poems to be simply recited was a step in the progress of literature; while the composition of poems intended merely to be read belongs to a much later period in the literary life of a people. In Greece, for example, it may be shown almost with certainty that poetry passed through these stages. The poets whom Homer describes or imagines in an age anterior to his own are called singers (ἀοιδοί), such as Thamyris, Demodocus, and Phemius, and are represented as singing their compositions to the lyre: and the comparison of his own solemn prayers for the assistance of the Goddess of Song, with the passages in which he speaks of the inspiration of these earlier minstrels (Od. θ. 63, 73, 479; χ. 347), suggests the belief that he himself sang as they sang before him. Mr. Grote well observes, that we must not suppose, because these expressions of the Muse inspiring and the poet singing "have now degenerated into unmeaning forms of speech," that they were not originally used in faith and truth. "If poets had from the beginning written or recited,

the predicate of singing would never have been ascribed to them" (Hist. of Greece, vol. i. p. 478). When narrative poetry ceased to be accompanied by the lyre, the recitation seems to have been still in musical measure, and probably did not cease altogether to be in musical tone. The very name of the rhapsodists (ῥαψῳδοί) still involved the notion of song; and Müller appears to be right in interpreting it as denoting their continuous chaunt, as distinguished from the airs to which the strophes and antistrophes of the lyrical poetry were set (Hist. of Lit. of Ancient Greece, ch. iv. § iii. p. 34). In his 'Dissertations on the Eumenides,' Müller has shown that the anapæstic verse of the tragedians was recited in a similar manner; at any rate, that the time of it was very distinctly marked, inasmuch as it was almost always accompanied by the measured tread of a solemn march of the chorus, or the majestic step with which some of the heroic persons of the story approached or left the proscenium. The trochaic and iambic verse was simply declaimed; but it is manifest that it was capable of being set to music; and it is probable from the observation of Aristotle (Poët. cc. 4 and 24; 10 and 41 of Tyrwhitt) that in very early times trochaic verse had been combined with the movements of the dance. Indeed it is the peculiar characteristic of verse in all languages, the character by which it is distinguished from prose, that it is speech arranged in musical time, and therefore capable of being set to music without violence.

In order therefore to examine the principles of versification, we must consider the qualities of sound, which are the elements of musical composition. These are—

(1.) Time: the term Time may express the duration of a single sound, or of a succession of sounds: the Time of a single sound is also called its Quantity: the terms Minim, Crotchet, Quaver, &c. express different relative quantities.

(2.) Acuteness, or its opposite, Gravity: in ascending the scale of natural notes we find D more acute than C, and E more acute than D: in the descending scale, D is more grave than E, and C more grave than D.

(3.) Loudness.

These three qualities of musical sound are absolutely distinct from each other, and no two of them are necessarily united. A note, high or low on the scale, may be a semibreve or a demisemiquaver; it may be clear and distinctly perceptible, or so faint as to be scarcely audible. The same three qualities exist in spoken sounds; and in spoken sounds also they are distinct from each other, and no two of them are necessarily united. To a musician probably it would seem superfluous to be thus explicit in describing and distinguishing these qualities of sound; but in discoursing on versification and the rhythm of verse there is scarcely a writer who has not confounded some two of them, and some writers indeed seem to have confounded all three; and most of the difficulties of the subject of which we are now

treating have been produced by this confusion. To make the matter still more clear therefore we will go back to musical sounds, and see how these effects are produced on different instruments. On the violin, for example, the acuteness of a note depends on the length of the portion of the string which is made to vibrate, and the length is determined by the pressure of the finger: the time of the note is the time that the vibration is suffered to continue unchecked: the loudness or faintness of the note depends merely upon the greater or less force with which the bow is pressed upon the string. On the harp the loudness depends upon the force with which the string is struck. On the flute, or any other wind instrument, it depends upon the quantity of breath thrown into the instrument by one effort. In speech, the sharpness of a sound depends upon the contraction of the glottis through which the breath passes: the quantity of the sound depends upon the time during which the muscles of the glottis are kept in the same position: but the loudness depends upon the force with which the breath is propelled through the glottis by the muscles of the chest*.

Although no two of these qualities are necessarily united, there are natural causes which make it likely that they will be combined under certain conditions. When the muscular effort is made which gives loudness, it is more natural that it should be suffered to continue for a time, than that it should be suddenly checked as soon as made; and so loudness and length are often found together. Again, if two syllables of the same time are pronounced *with the same quantity of breath*, there is a mechanical cause, which is apparent from what has been stated above, why the acuter will be the louder. Acuteness and loudness will then go together; but observe particularly, that equality of time in the consecutive syllables is a condition of this result.

The Greek language differed from English in one point, which is most important to our present discussion. The Quantity or Time of separate syllables was far more distinctly ascertained and measured and expressed in common pronunciation than it is in English. In the state of the Greek language in which it most nearly approached perfection, such as we find it in Attic tragedy and comedy, there were exceedingly few vowel syllables, which can be said to be common, and which the poets could lengthen or shorten at their pleasure. The quantity of every vowel in every word may be said to be ascertained and fixed. Again, the quantity of a vast number of syllables was regulated by general rules, to which there was scarcely an exception, or rather none. For example, all diphthongs

* Aristotle, in the first chapter of the third book of his Treatise on Rhetoric, has accurately distinguished these three qualities of spoken sounds: and it appears from his expression that other writers had treated of them with special relation to the recitation of poetry. He is speaking of *ὑπόκρισις*, or *Acting*, so far as it depends upon the voice, as a part of rhetoric: *ἔστι δὲ αὐτὴ μὲν ἐν τῇ φωνῇ, πῶς αὐτῇ δεῖ χρῆσθαι πρὸς ἕκαστον πάθος, οἷον πότε μεγάλῃ καὶ πότε μικρᾷ καὶ πότε μέσῃ, καὶ πῶς τοῖς τόνοις, οἷον ὀξείᾳ καὶ βαρείᾳ καὶ μέσῃ, καὶ ῥυθμοῖς τίσι πρὸς ἕκαστον. τρία γάρ ἐστι περὶ ὧν σκοποῦσι· ταῦτα δ' ἐστὶ μέγεθος, ἁρμονία, ῥυθμός*: where *ῥυθμός* means Time.

cussion to go over the ground again. But on the part of the subject on which we are about to enter, an erroneous assumption has prevailed almost universally. It has been taken for granted, that what is called accent in Greek and what is called accent in English are the same thing. Mr. Pennington has so treated them in his very valuable 'Essay on the Pronunciation of the Greek Language,' and no doubt of the truth of the assumption seems ever to have occurred to him. There is reason to think however that they are radically different; and for a clear understanding of the subject, it is absolutely necessary to distinguish them by different names. The old Greek grammarians in speaking of accents always use the very same terms which the musical writers use in speaking of musical notes, *acute* (ὀξύς) and *grave* (βαρύς). The term for accent itself is τόνος or *tension*; and it is almost superfluous to observe, that the acuteness of the note produced by a string of given length depends upon its tension. If words have any meaning, there can be no doubt that in the genuine pronunciation of ancient Greek, an accented syllable was more acute, or higher in the musical scale, than an unaccented syllable. Of course it is not meant by this assertion that the difference was a whole interval, or half an interval; but that the difference was a difference in acuteness of tone. As the Greek music in some instances admitted notes differing only by a quarter of an interval, we may reasonably argue that the Greek ear was more sensitive to difference of tone than the English ear, and that the Greeks attached more importance to it than we do. In a circumflexed syllable the voice both rose and fell during the pronunciation of the same vowel sound; and as a certain time was necessary for this raising and lowering of the tone, the circumflex accent had place only on long vowels and diphthongs. But not a single passage in the grammarians is adduced to show that acuteness of tone was necessarily combined with loudness of utterance. We do not find the term μέγεθος, or any equivalent word or phrase, associated with ὀξύτης. The qualities are separable, and in the pronunciation of Greek they were very often separated.

In English, on the other hand, or rather, in the usual English pronunciation of English, what is called accent consists mainly, if not entirely, in loudness, or in the stress of the voice upon a particular syllable of a word: and this quality of loudness in connexion with a particular syllable of a word, it will be convenient to call technically, not accent, but *stress*. There can be no question that an accented syllable in English is pronounced with a greater stress of the voice, and is louder, than an unaccented syllable; and this stress is not accompanied in the ordinary pronunciation of English gentlemen by greater acuteness of tone. Here however an important distinction must be made. There are very many syllables in English in which the vowels are not pronounced with their full and proper sound, but only with an indistinct and whispering sound, which barely serves the purpose of separating the consonants. Compare, for example, the pronunciation of the English word *miserable* with the pronunciation of the Italian word *miserabile*. In the Italian word the vowel

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in each syllable has its own proper sound, although the third syllable is made the most prominent by the accent: but in the English word the first syllable only has its vowel fully sounded; the vowels in the other syllables are merely whispered. Even many monosyllables, which, when pronounced as separate words (as in reading a vocabulary), must be uttered with a full and distinct vowel sound, as the words *as, shall, them, will, from, must, me, we,* are slurred over in a continued discourse, especially when the utterance is rapid, and their vowels sink into the indistinct whisper. Now these surd vowels, as we may conveniently call them, are not capable of musical tone at all. Consequently, if one syllable of a word be pronounced with a stress of the voice, so as to be loud and distinctly audible, while the other syllables are surd, the syllable which is accented, or on which stress is laid, may be said to have a higher tone than the unaccented syllables; but the truth rather is, that the one syllable has tone, and the others have none. If however we take a word in which there are two vocal syllables, as *upbraid, displease, corrupt,* it does not appear that the syllable on which stress is laid is necessarily more acute than the other. It seems that in ordinary pronunciation there is no difference of tone between the two; but that the stress-syllable may be made the more acute, or the more grave, at the discretion of the speaker, according to the rhetorical effect to be produced by the sentence in which the word is used. Mr. Guest, in his 'History of English Rhythms,' has declared his opinion, that accent in English consists in the stress of the voice, and not in acuteness; and he has supported his opinion by two arguments which appear to be conclusive. First, when a whole sentence is whispered, and when consequently musical tone is excluded, the difference between the accented and the unaccented syllables is still perceptible: and secondly, in the common pronunciation of the Lowland Scotch, the syllable on which the greater stress is laid is pronounced with a *grave* accent: the accented syllable, in fact, is perceptibly grave, and not acute, the stress upon it nevertheless being the same as in English pronunciation. Everybody is aware of a great difference between the Scotch pronunciation and the English; but probably few persons have observed accurately in what the difference consists. Mr. Guest's remark however is certainly true, and settles the question which we are discussing. It may be added that a Scotchman is usually more deliberate in his utterance than an Englishman, and makes a more perceptible difference in the length of his syllables; and for the most part lengthens the syllable on which stress is laid, at the same time that he makes it grave. This seems to result from the condition, that a greater muscular effort is required to make a grave sound loud than to make an acute sound loud; and increase of muscular effort is likely to lead to an increase of time in the sound produced, as has been indicated above.

The assertion that accent in English consists in stress of voice, and not in acuteness, does not at all imply that English pronunciation is monotonous. But the fact seems to be that in English the voice is raised or lowered, not so much upon particular syllables

of a word, as upon whole words, or clauses of sentences, or whole sentences. Variation of tone is one of the means of emphasis, and belongs to rhetorical delivery, and not to the pronunciation of single words.

After this examination of the elements with which we have to deal, we will proceed with our discussion.

In musical composition it is necessary to melody that the series of musical notes should be divided into portions of equal time, which are called properly *measures*. The term *bar* is commonly used in the same sense; although in strict speech the *bar* is only the perpendicular line by which the *measures* are divided when music is written. But in order to make the equality of time in these portions perceptible, it is of course necessary that the beginning or end of each should be marked to the ear: and universally, in the music of all nations, the measures are marked by each measure beginning with a note on which *stress* is laid, what musicians frequently call an *accented note*; not an acute note, not a note higher in the scale than those which follow, but a note expressed with greater force. Even those who have never given a thought to musical composition will understand what is meant, if they have ever heard the "*One*, two, three, four; *one*, two, three, four," with which a young beginner on the piano accompanies her early lessons. The tendency to divide a series of sounds into portions of equal time by sounds louder than the rest, is either so natural or so habitual to us, that few persons can listen even to an absolutely monotonous succession of sounds, like the ticking of a clock, provided they strike the ear at short equal intervals, without arbitrarily dividing them into portions, and fancying that the first or last of each portion is more distinct than its fellows. It has been said that the measures in music are marked by each measure *beginning* with a note on which stress is laid. That this note should be made the first rather than the last in a measure is an arbitrary arrangement, determined by the consent of musicians in committing music to writing. So long as music is addressed only to the ear, the effect would be exactly the same, whichever way the division was conceived to be made. If an air happens not to begin with an accented note, which is very commonly the case, then a note or notes, the fragment of an imperfect measure, precedes the first bar. It is worth observing, for the illustration of our subject, that in all the oldest and simplest airs, addressed to the popular ear, the time is very strongly marked, especially in those which are accompanied by song; while in more artificial pieces of music, composed for a more cultivated and practised audience, the time is much more slightly indicated.

In like manner, verse is always divided into portions of equal time, called metres or feet; and in all living languages, in which we have the evidence of our ears, we find that these portions of equal time are marked by each beginning or ending with a syllable on which *stress* is laid. The technical writers on versification have not followed the example of the musicians, by making the syllable on which stress is laid always begin the metre or foot: but there would

be some advantages if this system were adopted, as it might be, and if iambic verse were scanned as trochaic, and anapæstic verse as dactylic, the syllable or syllables which precede the stress being treated like the faint introductory notes of a piece of music, and constituting what is technically termed an *anacrusis*.

In Greek, in consequence of the quantity, or time of separate syllables, being accurately determined, and accurately expressed in pronunciation, the metres or feet into which verse is divided contain, not a certain number of syllables, but a certain time*, one long syllable being always reckoned as equivalent to two short. Thus in dactylic verse a spondee is equivalent to a dactyl: in anapæstic verse, an anapæst may be replaced by a spondee, or even by a dactyl: in iambic and trochaic verse, the tribrach may be substituted for the iambus or the trochee. In English, in consequence of the quantity of our syllables being less strictly determined, and even where it is determined, the difference in time between our long and short syllables being less perceptible than in Greek, quantity, or the time of separate syllables, is not made the basis of time in verse; but in what is considered to be our regular versification, all syllables are taken to be of equal time; and the feet in verse are measured only by the *number* of syllables which they contain. A poet of delicate ear will avail himself of the difference in the length of syllables to vary the rhythm of his verse, and to give peculiar expression to it; but though the effect of his skill or his instinct may be felt by the reader, and though the artifice may be analysed in particular cases, the management of quantity in English versification cannot be reduced to technical rules. It has been observed, that in English verse the feet are measured by the number of syllables. There is a partial exception however to this law in our ballad metres, where feet of three syllables are frequently intermixed with the ordinary feet of two syllables. Where this is the case, the redundant syllables must be devoid of stress, and very short, so that they may be pronounced rapidly, and make the time of the trisyllabic foot equal to the time of the common foot. We will take an example from Scott's Bridal of Triermain, from the description of the tournament:

> "They all arise to fight that prize;
> They all arise but three:
> And still those lovers' fame survives
> For faith so constant shown:
> There were two | of them loved | their neighbours' wives,
> And one | of them loved | his own."

When this licence is taken frequently the metre becomes of that species, which Mr. Guest has described under a very disrespectful name, borrowed from king James of Scotland, who called them "tumbling metres." These tumbling metres seem to have led the

* The licence by which, in the weaker parts of the metres in iambic or trochaic verse, a spondee is substituted for an iambus or trochee, and the still greater licence by which the iambic spondee might be resolved into a dactyl, and the trochaic spondee into an anapæst, are not discussed here, because they are special exceptions, and we must deal in the first instance with general principles.

way in later times to the construction of verse with a regular anapæstic rhythm, of which we have a noble specimen in Campbell's Lochiel. In this kind of verse every foot is of three syllables, with an occasional exception in the first foot of the line only; and thus the principle of making the time of the verse depend upon the number of syllables is restored.

In English verse it is manifest that the feet are marked, and their equality in time made appreciable by the ear, by each foot beginning or ending with a syllable on which stress is laid. The usual character of English verse however is not to begin with the stress. The iambic rhythm and movement is more common than the trochaic. But although we say generally that the end of each foot is marked by a stress of the voice, this law is not observed with superstitious uniformity. A foot may occur occasionally, of which the last syllable wants the stress; and the mind takes note of the interval of time, although it is not marked to the ear. But two such feet cannot come together, or the rhythm will be lost. That the feet in Greek verse were marked in the same way may be considered as certain. The agreement of all living languages in this principle of versification, and the analogy of music, are very strong arguments that the same principle prevailed in the dead languages, and especially in that language the poetry of which most demonstrably grew out of song. This stress of the voice by which the feet or metres are marked, is known to classical students by the name of the "*Ictus Metricus*." Among modern scholars Bentley first pointed out the importance of it to the rhythm of verse; and Richard Dawes, profiting by Bentley's observations, laid down the laws of it. The term "*ictus*" is derived from the practice of beating time, where the stroke of the hand or foot accompanies the stress of the voice. I may observe here, that Bentley has caused a confusion of terms by applying the term *arsis* to the syllables on which the ictus falls, and *thesis* to the syllables not accompanied by the ictus; understanding by *arsis* and *thesis* the raising and lowering of the voice. It is true that the grammarian Priscian uses *arsis* and *thesis* in a manner, at first sight, apparently similar; speaking however of the accent of words, not of metrical stress. But all the Greek writers on music and on metre use the terms *arsis* and *thesis* of raising and lowering the foot in beating time; so that it is the *thesis* which accompanies the *ictus*, and the *arsis* belongs to the weaker parts of the metre*. This ambiguity makes it expedient for modern scholars to avoid the use of the terms altogether; but if they will use them, they ought to use them according to the Greek sense. To return to Greek verse: if it always consisted of feet composed of syllables of different quan-

* See Maltby's Observationes, prefixed to his edition of Morell's 'Lexicon Prosodiacum,' cap. iii. § 2, and the authors there quoted. The grammarians use the terms *arsis* and *thesis* with reference to the accent of separate words, quite independently of metrical arrangement; and say that all the syllables from the beginning of a word to the accented syllable inclusively are in arsis, and that the syllables after the accented syllable are in thesis. So Priscian, p. 1290. So also the lines of Terentianus Maurus, quoted by Mr. Pennington, p. 236, which have no relation to verse.

tities; for example, if dactylic verse were composed exclusively of dactyls; it might be argued with some show of probability, that the recurrence of the long syllable would sufficiently discriminate the feet without any stress of the voice. But this theory will not suffice when three or more spondees come in succession, as in the lines—

οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα, and

αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων.

Here, unless the feet were marked by some stress of the voice, they would not be distinguished at all. The same argument may be drawn from the construction of spondaic anapæstic verses.

In all the older and simpler forms of Greek verse the ictus or stress fell upon a long syllable, according to the tendency which we have pointed out, to combine loudness with length. In the dactylic verse it fell upon the long syllable of the dactyl, and upon the first syllable of the spondee which was equivalent to a dactyl. In the anapæstic verse it fell upon the long syllable of the anapæst, and upon the second syllable of the spondee which was equivalent to an anapæst. In the iambic and trochaic verse it fell upon the long syllable of the iambus and the trochee. The dactylic verse, the most ancient species of Greek verse, never resolved the long syllable upon which the stress fell into two short syllables; nor did such a resolution in all probability enter into the oldest and purest forms of trochaic and iambic verse. But in the versification of later times, and especially in the later plays of Euripides, the iambus and trochee are both resolved into the tribrach. The stress then falls upon the former of the two short syllables which are equivalent to the long one; so that in the tribrach which is substituted for the trochee, the stress is on the first syllable; in the tribrach which is substituted for the iambus, the stress is on the second syllable. In like manner, in anapæstic verse, when the dactyl is substituted for the anapæst, the stress falls upon the second syllable. The tendency to combine loudness with length of sound is so strong, that in the ancient dactylic verse, in reciting which we have reason to conclude, from the analogy with old popular music, that time was more strongly marked than in the versification of a later age, a syllable short in itself, if it fell in such a position as to receive the stress of the voice, might be so dwelt upon as to be made long, provided that it was either the first or last syllable of a word. In the first syllable of a word this prolongation was the more easily admitted, if the following syllables were short. In the last syllable of a word, the old grammars call this lengthening, lengthening by cæsura.

In one respect there is a great difference between English and Greek. In English almost all words have a fixed stress on one particular syllable, and therefore can stand only in certain particular positions in the verse. For example, in the common verse of ten syllables, the word *awake* must make a foot by itself, and the syllable *a* must be an odd syllable in the line, and the syllable *wake* one of the even syllables. But it is not so in Greek. In the hexameter dactylic verse a word of two long syllables may be either one spondee

by itself, so that the stress shall fall upon the first syllable; or it may be divided between two feet, so that the stress shall fall on the second syllable. Thus in Il. Δ. 278, we have a line ending with λαίλαπα πολλήν; but in Od. φ. 20, τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεύς. So in Il. Π. 856, we have

ψυχὴ δ' ἐκ ῥεθέων πταμένη ἄϊδόσδε βέβηκει:

but in E. 696, τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς. So in longer words. In P. 543 we have a line ending with κρατερὴ ὑσμίνῃ, and in many other lines the word ὑσμίνη is found in the same position: but in Υ. 359 we have τόσσησδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο. It can scarcely be doubted that in these lines the same words were pronounced with the stress on different syllables.

To our English ears a moveable stress may at first seem strange; but we must remember that even in English we have compound words, in which the stress may be thrown on either part of the compound. In Shakspeare's Henry VIII. Wolsey says,—

"Farewéll, a long farewéll, to all my greatness."

But in the Paradise Lost, Satan exclaims,—

"Then fárewell hope, and with hope fárewell fear;
Farewéll remorse."

In a large class of words compounded with inseparable prefixes, the old pronunciation of our language seems to have thrown the stress upon the prefix, while the modern pronunciation generally throws it upon the other part of the word. In these cases there must have been a period of transition during which a poet might throw the stress upon either part at his pleasure. The word *unknown*, for example, is commonly pronounced with the stress on the second syllable; but in Pope's translation of the Odyssey we find a line (xiii. 234),—

"And únknown mountains crown'd with únknown woods."

In the recitation of French verse the *ictus metricus* is marked but faintly; but it is marked, as in the verse of other languages. It appears however that in very many words there is not a fixed stress upon a particular syllable, but the stress may be shifted according to the exigency of the verse. In such words as *maison* and *raison* etymological reasons would lead us to expect that the stress would be thrown upon the last syllable; and so accordingly we find in Boileau's Paris:—

"Mais si seul en mon lit je peste avec rais*on*,
C'est encor pis vingt fois en quittant la mais*on*;"

and in the beginning of the description of the house on fire,—

"Ou, le feu vient de prendre à la mais*on* voisine:"

but at the end of the same description we have,—

"Enfin sous mille crocs la *mai*son abîmée
Entraine aussi le feu, qui se perd en fumée."

In De la Martine's Address to the Creator we have these lines:—

" Ma pensée, embrassant tes attributs divers,
Partout autour de toi te *découvre* et t'adore,
Se contemple soi-même, et t'y *découvre* encore."

By these examples we may understand how it was possible that words should admit of the stress of the voice being thrown sometimes upon one syllable, sometimes on another, according to their position in the verse. It must be remembered also, that so long at least as Greek poetry was confined to the ancient hexameter verse, and even after it broke out into the elegiac couplet, the class of words which were the subjects of this licence was limited. All words of a dactylic form would always have the stress upon the long syllable.

But the liberty which the Greek pronunciation exercised of throwing the stress upon any syllable of a word, upon which the rhythm of the metre required it to fall, becomes still more conspicuous, if we examine the loose versification of the dramatists, when the resolved feet, the tribrach and the dactyl, were freely admitted into iambic verse. In Eur. Orest. v. 4, we have,

ὁ γὰρ μακάριος, κοὐκ ὀνειδίζω τύχας.

Here the stress in *μακάριος* falls on the second syllable. In v. 529, *ἐγὼ δὲ τἄλλα μακάριος πέφυκ' ἀνήρ*, the stress falls on the first syllable of the same word.

In v. 86 we have *σὺ δ' ἡ μακαρία, μακάριός θ' ὁ σὸς πόσις*. Here *μακαρία* has the stress on the second syllable, and *μακάριος* on the first.

In v. 471, *Μενέλαε, προσφθέγγῃ νιν, ἀνόσιον κάρα*; the stress in *ἀνόσιον* falls on the first syllable: but in v. 535 we have, *ἐγὼ δ' ἀνόσιός εἰμι, μητέρα κτανών*, and the stress in *ἀνόσιος* falls on the second syllable.

In v. 383, *ἥκουσα· φείδου δ' ὀλιγάκις λέγειν κακά*, the stress falls on the first syllable of *ὀλιγάκις*: but in v. 907, *ὀλιγάκις ἄστυ κἀγορᾶς χραίνων κύκλον*, it falls on the second syllable of the same word. At Arist. Av. v. 167, we have these lines:—

ἐκεῖ παρ' ἡμῖν τοὺς πετομένους ἦν ἔρῃ,
τίς ὄρνις οὗτος; ὁ Τελέας ἐρεῖ ταδί,
ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος,

where *πετομένους* has the stress on the second syllable, and *πετόμενος* on the first. A very large number of examples of a like nature might be collected*.

* The following examples are from early plays of Sophocles, in which trisyllabic feet are much rarer than in the later plays of Euripides:—

Antig. v. 414.—*τυφὼς ἀείρας σκηπτὸν, οὐράνιον ἄχος,*
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
ὕλης πεδιάδος· ἐν δ' ἐμεστώθη μέγας
αἰθήρ.

It will be observed that the ictus or stress falls on the first syllable of *πεδίον*, but on the second syllable of *πεδιάδος* (in neither case on the accented syllable). In the

It is manifest that in Greek verse the ictus metricus does not coincide with the accent of the words. No doubt in a series of lines there will be many accented syllables on which the ictus also falls. But the ictus will be found likewise on many unaccented syllables; and what is still more important, there will be many accented syllables on which the ictus does not fall. By this argument then, as well as from the language of the grammarians which has been insisted on above, it appears that the Greek accent expresses merely acuteness of tone, and does not, like the English accent, carry with it stress of voice or loudness. Otherwise the accent would have coincided generally with the ictus, and could not have been thrown upon the weak syllable of a foot. The peculiarity of the Scotch pronunciation of English which has been explained above, shows clearly that it is possible to separate acuteness of tone from the stress of the voice. The Scotchman in fact separates them systematically, which the Greek did not. But in such words as *ἄνθρωπος*, where the accent falls upon the antepenultimate, while the penultimate is long, and which are the great stumbling-block to those scholars who have formed their notions of Greek accent from the laws of Latin accentuation and the prevalent practice in English;—in such words as these, the Scotch intonation expresses sufficiently well the genuine Greek pronunciation. In the mouth of a Scotchman the first syllable of *ἄνθρωπος* is acute, and there is a perceptible pause between the *ν* and the *θ*. The vowel in the second syllable is dwelt upon, but with a grave accent; the only danger is lest the Scotchman should accent the last syllable acutely, which ought to be unaccented. If it be urged that a pronunciation thus modulated would approach to singing rather than speaking, we can only say, that according to the notions of Englishmen, who are the least singing people upon the face of the earth, and who eschew all raising of the tone in ordinary discourse as indicative of emotion, we believe that it would; but so does the pronunciation of many living languages. If any one however still clings to the notion, that some stress of the voice was combined with elevation of tone upon the accented syllables in Greek in ordinary discourse, he must at least admit that it was so slight, that in the recitation of poetry it was superseded by the stress on other syllables required by the rhythm of the verse. Under this limitation it would not be worth while to controvert the opinion. But if any one should read Greek verse according to the accents, giving to the accented syllables the same forcible utterance that is given to accented syllables in English, the rhythm of the verse would be altogether destroyed. The feet or metres would for the most part

following lines it falls on the second syllable of *πατέρα*, or the third syllable in *τὸν-πατέρα*:

Œd. T. v. 812. ..... *ἢ γάμοις με δεῖ*
μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν.

v. 1483. *τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ*
ὑμῶν ἔπεφνε.

In v. 948, as in many others, it falls on the first syllable:

ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν.

become indistinguishable, and the ear would lose the perception of the equality of their time; and on the other hand, syllables marked by a stress of the voice would occur at unequal intervals.

The sum of the matter then is this. Both in Greek and English versification the verse is divided into portions called metres or feet, the utterance of which requires an equal time. In Greek this equality is obtained by making the sum of the times of the separate syllables in each metre or foot equal: in English it is obtained by making the number of syllables in each foot equal*. Both in Greek and English versification the metres or feet are marked by the recurrence of a stress of the voice at equal intervals. But in English this stress of the voice is an element in the pronunciation of the separate words, independent of the rhythm of the verse; and the words would be pronounced with the stress on the very same syllables, even if they did not stand in the verse. In Greek the stress depends upon the rhythm, and may be assigned to one syllable or another according to the exigency of the verse. It seems likely that in prose discourse also, the stress might be assigned according to the rhetorical effect to be produced, subject to the natural law which tends to associate it with a long syllable rather than a short one.

We have argued, that in the pronunciation of ancient Greek the accent and the stress were distinct qualities of sound, and were not necessarily combined upon the same syllables. In the decline of the language however they came to be associated. In the mouths of the modern Greeks the quantity of syllables is little regarded; but the same syllables for the most part are accented as in ancient Greek, and upon these accented syllables the stress of the voice is thrown. And this pronunciation is not merely the pronunciation of the present day. It was the pronunciation of the Greeks of Constantinople as early probably as the tenth or eleventh century; and there must have been a progressive degradation in the same direction for centuries before. The learned men of Constantinople composed verses which are called στίχοι πολιτικοί, verses of *The City*, as the city of Constantine was pre-eminently called. These verses are in the

* There is a technical difference in the description of verses, which is little more than a difference in terms, but which requires explanation. Writers on English rhythm make the single foot the measure of the verse: the Greeks measured their verse by metres. In the most ancient species of verse, which seems to have been the most solemn in recitation, viz. the hexameter dactylic, the metre and the foot were the same thing. But in the later kinds of verse, which were recited more rapidly, the metre, which, if they had been set to music, would have corresponded to a measure in the music, was composed of two feet. In those kinds of verse which were measured by metres containing two feet, it appears that besides the chief stress or ictus which marked the metre, there was a weaker stress which divided the metre into two portions and marked the foot: so that whilst Horace says of the trimeter iambic, "cum *senos* redderet ictus," ancient grammarians speak of *three* beats marking the time of it,—"Ter feritur hic versus:" Priscian and Asmonius in Maltby. And Horace himself,—

"Pollio regum
Facta canit, pede *ter* percusso." (Sat. i. 10, 43.)

i. e. "Trimetro Iambico," as the old scholiast on the passage says. For Pollio's tragedies, see Odes, B. ii. Od. i. v. 9, &c. So in music, a measure is sometimes divided by a subordinate accented note.

rhythm of catalectic tetrameter iambics, composed without regard to quantity, and with the feet marked by the accent. The following examples Mr. Pennington has borrowed from Dr. Foster and Mr. Mitford:

ὀπό|σον δύ|ναιτο | λαβεῖν || ἐκέλ|ευε | χρυσί|ον
Ἀννί|βας, ὡς | Διώ|δωρος || γράφει | καὶ Δί|ων ἅ|μα.

And again:—

στόλῳ | βαρεῖ | τὴν Σικ|ελῶν || κατα|λαμβάν|ει νῆ|σον,
καὶ πάν|τας τοὺς | αὐτό|χειρας || καὶ τοὺς | ὀλεθρ|εργά|τας
τοῦ βα|σιλέ|ως καὶ | πατρὸς || ἐνδίκ|ως ἀπ|οσφάτ|τει.

The measure of modern Greek poetry is the same, although, as Lord Byron observes, heroic and patriotic songs sound strange in the rhythm of "A captain bold at Halifax, who lived in country quarters." These *versus politici* have been noticed by most writers upon the controverted subjects of Greek accent and rhythm. But the point to which attention is now requested, is that quantity was neglected at the same time that accent became identified with the stress or ictus which regulates verse. The same writers who composed accentual verses, in some instances endeavoured also to imitate the ancient metres; and even in these imitations we find proof of their practical ignorance of quantity. That accident of the language was no longer part of the living speech which they heard and used; and they made not unfrequently such mistakes in quantity, as might be made by schoolboys composing in a dead language. Now there is good reason to believe that the neglect of the relative quantity of syllables is very closely connected with the other phænomenon, the association of accent and stress; that it is in fact a condition of it. The natural cause which connects them has been indicated in the early part of this essay (see p. 97). It is probable that if the Greeks had continued to observe the distinctions of quantity, the words of their language would not have acquired a fixed stress upon the accented syllables.

PHILOLOGICAL SOCIETY.

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The Rev. RICHARD GARNETT in the Chair.

The following work was laid on the table:—

"An Introduction to the Grammar of the Sanscrit Language," by H. H. Wilson, M.A., F.R.S. &c., Boden Professor of Sanscrit in the University of Oxford. Second edition: London, Madden and Co. 1847. Presented by the Author.

A paper was then read—

"On certain Initial Letter-changes in the Indo-European Languages:"—*continued*. By the Rev. Richard Garnett.

In a former paper reasons were given for believing that in many cases the initial *l* is not, strictly speaking, an original sound, but a modification of a more complex element, which was equally capable of becoming a labial, a guttural, or a sibilant combined with the simple *l*. There appear to be grounds for extending the same theory—*mutatis mutandis*—to the other liquids *r* and *n*, some of which it is proposed briefly to consider.

It was observed in the paper just alluded to, that an Englishman only acquainted with one sound of the letter *l*, is apt to take a limited view of the subject. The same remark is equally applicable to the other liquids, especially to *r*. A native of our southern counties, accustomed to enunciate this element with a delicate, sometimes scarcely perceptible vibration, naturally thinks his pronunciation the standard and only genuine one, and regards every marked deviation from it as a defect in utterance or a provincial peculiarity. Nevertheless there are few foreigners who do not give it a much stronger dental intonation, nearly resembling the one still current in Westmoreland, while in Northumberland and some parts of Germany, the sound meant for *r* has no lingual vibration at all, but becomes a deep guttural, neither very easy to describe nor to imitate, but almost exactly corresponding to the Arabic غ, *ghain*.

The further we pursue the inquiry the more complicated it becomes. In Tamul there are three *r*'s, one ordinary and two cerebral; in Hindostanī two, one of which is cerebral; in Armenian a soft and a hard; in several Slavonic dialects a soft one, nearly corresponding to the Sanscrit *ṛ*, and a peculiarly harsh one, including a sibilant admixture. In Welsh, the common soft *r* is unknown as a primary initial of words, the aspirate form *rh* being invariably considered as the primitive. The same appears to have been the case in Greek; and in certain districts of the Tyrolian Alps, every initial *r* is attended by a strong aspirate, the combined sound of which, according to Schmeller, may be represented by *hhr*. In some adjoining districts the vibration entirely disappears, the aspirate alone

remaining, especially in the middle of words : thus for example, *fort* becomes *fuhht*, and *garten*, *gahhten*.

In some languages *r* is frequently commutable with other letters, particularly *l* and *d*; while in others it is altogether wanting, as for example in Chinese and some African and American dialects, where *l*, *d*, *s*, *n*, are substituted for it, according to circumstances. We have neither the leisure nor the means for investigating and accounting for all the above variations, to which others might be added, as many of the dialects in question have neither been grammatically analysed, nor sufficiently compared with their cognates. We shall therefore, for the present, confine ourselves chiefly to that class where the element appears in intimate connexion with an aspirate or a guttural.

As the general progress of language is towards the attenuation and softening of articulations, it may be assumed that the aspirated forms in Welsh, Greek and other languages are more original than their weaker correspondents,—the latter, at least in Welsh, being regarded as grammatical modifications of the former. In other words, the aspiration is not adventitious or capriciously employed, but inherent, and to a certain extent essential. And as we know that the aspirate is in innumerable cases a mere modification of a still stronger sound, especially of the gutturals *k* or *g*, to which in fact it is closely related, it is very possible that the Greek and Celtic aspirated *r* may not itself be original, in the strict sense of the term, but a softening of a still more primitive sound. This, like many similar theories, is neither to be dogmatically asserted nor capable of direct proof: but it is at all events lawful to inquire whether there may not be some known element of speech hypothetically capable of accounting for the various phænomena.

It has been observed, that the substitute for what we suppose to be the true sound of *r* in Northumberland and some parts of Germany, is an articulation closely resembling the Arabic *ghain*. This being formed very deeply in the throat, is obviously capable of being variously modified. It may be either attenuated to *ain*,—a guttural formed higher in the throat,—or still further to *a*: if uttered with a certain degree of vibration, it might be made nearly equivalent to *ghr*, capable of being softened into *gr*; or if prolonged with a nasal intonation, it might gradually become *gn* or *ng*. Moreover, as it is an articulation of extreme difficulty to those to whom it is not vernacular, it is easy to conceive that other races who have had occasion to adopt Arabic words including this element, would attempt to approximate to the sound, some in one way and some in another, according to the diversity of their vocal organs. Silvestre de Sacy, who observes that this element is a compound of *gh* and *r*, and that the sound of it is variously described in Roman characters by *gr*, *ghr*, *hr*, or *rh*, compares it to the Provençal *r*, which apparently does not materially differ from the burr of the Northumbrians. The Persians and Turks give it the sound of our ordinary hard *g*, while in some parts of Africa it appears to approximate to the *r*, with a greater or less admixture of a guttural or aspirate intonation. And there is a great tendency in language to divide complex elements

it is very possible, *à priori*, that in the case of an original sound of this nature, one tribe or nation might reject the guttural or aspirate portion of it, and that another might drop the vibration, so that words primarily commencing with *ghain*, or something equivalent, might have their representatives in others with an initial *g*, *h*, or a simple *r*, according to circumstances.

All these gradations appear in the Vedic Sanscrit *grab'h*, Icel. *greipa*, Welsh *rheibiaw*, Latin *rapio*, Irish *gabhail*. This last-mentioned form follows the analogy of the Pali, in which the *r* of *grab'h* would be elided; and as many words in most Indo-European languages are parallel with the soft forms of Pali or Pracrit rather than with the stronger ones of Sanscrit, it is very possible that *capio* and *rapio* may be different forms of the same word. Thus, the Slavonian *greblo*, an oar, would in Bohemian become *hreblo*; in Welsh we have, transposing the aspirate, *rhwyf*; in Gaelic, without the aspirate, *ramh*, Lat. *remus*; while, supposing a liquid to have been elided, the Greek κώπη may be of the same pedigree.

In the above instances and many similar ones, we have nothing but analogy to guide us; but there are cases in which the descent of a simple *r* from a more complex sound is historically certain. Not to insist upon the softening of the Greek and Welsh aspirate forms in Latin and Gaelic, there are in Icelandic a multitude of words commencing with *hr*, so strongly articulated, that the Feroese, who write entirely by the ear, regularly represent it by *kr*. Many of these have their counterparts in Anglo-Saxon, under the same form; and there are traces of the employment of the aspirate in the corresponding terms in Old High German. But in the modern dialects, German, Danish, English, &c., the *h* has entirely disappeared; and there would be no proof of its ever having existed, if we had only the present condition of these languages to guide us. A number of the above words have their counterparts in Welsh, generally under the initials *rh*: e. gr. A.-S. *hrim*, hoar-frost, W. *rhew*, Gael. *reodh*, Engl. *rime*, Germ. *reif*. The Greek κρύος is probably of the same family. The West Riding Yorkshire *hime* bears a curious resemblance to the Sanscrit *hima*, Gr. χεῖμα, and it is not impossible that a liquid may have been elided in both. If therefore we admit the Icelandic and Anglo-Saxon forms as the true representatives of the Welsh ones, and the latter again as a single organic element, it seems to follow that all may have descended from some more primitive articulation, originally employed as a simple element, but capable of being subdivided and variously modified. Whether this archetype bore some analogy to the Arabic *ghain*, or the Northumbrian *r*, or not, is a matter of speculation; it is believed that this theory is sufficient to explain most of the phænomena which we have been considering.

The originally complex nature of this element may also be inferred from the remarkable fact, that in a number of languages, particularly those of the Tartarian family, it never appears as an initial letter, at least in vernacular words. Words ostensibly beginning with it in Turkish will be found on examination to have been adopted from the Arabic, Persian, or some European tongue, and even these borrowed terms are occasionally adapted to native organs by prefixing

a vowel—*Orosz*, for *Rosz*, a Russian. The Manchu, Mongolian and Calmuck strictly adhere to the same analogy. The Basque regularly prefixes a vowel and doubles the consonant; a peculiarity adopted in many Spanish words, apparently through Basque influence, as may be seen by comparing *arrecife*, a reef, with Fr. *recif*, along with a multitude of others. We may here suggest that it would be a matter of curious speculation to trace the Indo-European words commencing with *r* or its combinations to their equivalents in the Tartarian dialects, supposing any to exist. It is clear that if they are to be found, it must be under some other form, and the identification of those forms could not fail to clear up points in philology which are at present involved in obscurity.

It is not meant to affirm that all initial *r*'s are to be accounted for by the theory that we have suggested; it is only advanced as an hypothesis capable of accounting for a certain class of them. It is generally admitted that the element in numerous instances is only secondary, being a mere mutation of *s*, *l*, *n*, *d*, and perhaps of other articulations. Lepsius expresses an opinion, that it is in no case a primary sound, but, as an initial, generally a descendant from an older *l*. Like many similar conjectures, this is incapable of direct proof; and it may be doubted whether it is sufficient to explain all known phænomena. It is not to be denied that it is the proper solution for particular instances.

A few examples are subjoined in illustration of the above points :—

Gael.	ramh, *an oar*;	Slav.	greblo.
—	ràn, *a cry*;	Sc.	croon.
—	ròbach, *coarse*;	Germ.	grob.
Welsh	rhad,	Lat.	gratia.
—	rhathu,	Eng.	grate.
—	rhawth, *gluttony*;	Sc.	greed.
—	rhegen, *landrail*;	—	crake.
—	rheibiaw, *to snatch*;	Eng.	grip, crib.
—	rhew, *frost*;	Gr.	κρύος.
—	rhinciaw, *to gnash*;	Fr.	grincer.
—	rholiaw, *to roll*;	Bavar.	krollen.
—	rhynu, *to shake*;	Gael.	crionaich.
Sanscr.	rud, *to weep*;	Goth.	gretan.
Goth.	raupjan, *to pluck*;	Eng.	crop.
—	rikan, *to heap up*;	Welsh	crug, *a heap*.

Sometimes the Welsh has the guttural where other languages only exhibit the simple liquid, *e. gr.*

Welsh	grab, *cluster, grape*;	Germ.	rebe.
—	grawn, *roe*;	Sc.	raun.

It would be easy to show that the letter *n* presents many similar analogies. Thus the Anglo-Sax. *hnæcan* corresponds to Lat. *necare*, and *hnitu* to Welsh *nedden*, Eng. *nit*. In the Indo-Chinese, Tartarian and Polynesian dialects, there is an initial nasal *n*, usually represented by *ng*, capable of being variously modified. Thus the Chinese *ngo*, ego, Tibetan *nga*, becomes in Burmese *no*: while the Manchu relative postfix *nge* appears in Turkish in the form *ki*, *ghi*. Many similar instances might easily be collected.

PHILOLOGICAL SOCIETY.

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The Rev. RICHARD GARNETT in the Chair.

The following works were laid on the table:—

A MS. "Glossary of certain Words and Phrases in use amongst the Rural Population of South Lancashire," by Samuel Bamford, 1846: presented by the Literary and Philosophical Society of Manchester.—"A Yucatecan Grammar, intended for the instruction of the native Indians; translated from Maya into English by John Kingdon, Baptist Missionary, Honduras, 1847:" presented by the Rev. Dr. Davies.

The following gentlemen were elected Members of the Society:—

Thomas Watts, Esq., British Museum; Ernest Adams, Esq., University College, London.

A paper was then read—

"On the Names of the parts of the Human Body as common to the several Families of the Indo-European Language." By T. Hewitt Key, Esq.

Niebuhr, in his 'History of Rome,' has founded an argument in favour of the twofold origin of the Latin language on the assertion, that the terms of civil life are of Greek origin, while those connected with war are from a source wholly different. The latter part of this statement is not altogether correct; but even if it were, the inference would not be safe, inasmuch as the terms of war relate almost wholly to matters of *art*, which naturally take a great variety of forms and consequently a great variety of names. Hence it is more prudent to test the connexion of two given languages by an examination of the terms belonging to natural objects, rather than by those of art. And among natural objects none are better suited for the purpose than the parts of the human body, which from their importance to man must necessarily occupy a prominent place in every tongue. In the comparative lists of terms of this kind which various philologists have drawn up, there are many omissions which ought to be supplied, and again, some of the words which have obtained admission present varieties of form which require more explanation than they appear to have received. The object of the present paper is in part to supply these two defects.

In Mr. Winning's work on 'Comparative Philology' are given a series of words in the most important of the allied languages (p. 55) for the ideas of *eye, brow, nose, tooth, voice, head, hair, ear, right* (hand), *nail, knee, foot, body, udder, navel, heart, blood, tear*. It was not the intention of that gentleman to give a complete list, but rather so much as was sufficient to satisfy the mind of an inquirer

as to the certainty of a close connexion in the vocabularies. This object would not have been answered if he had added those words which, possessing a less marked similarity of form, would have required a lengthened justification for themselves. But when the mind of a student is satisfied that the families of the so-called Indo-Teutonic stock have at any rate much that is common, it becomes a matter worthy of investigation, how far that community of terms extends.

One of the most striking omissions in existing lists is in terms signifying *hand*. Now we hope to be able to prove, that different as they are at first appearance, yet in substance the words χειρ, *man-us* and *hand* are all three identical. To begin with the last two, every philologist who has compared the Latin and Saxon-English tongues will admit, that a root which ends in *n* in the former will probably assume a *d* in the latter. Thus *sanus, sonus, tonare, men* (*memini*), become severally *sound* (adj.), *sound** (sub.), *thunder, mind*. The sole difficulty therefore as regards *manus* and *hand* lies in the initial consonants. But this difficulty involves a law of letter-change which we believe has not been sufficiently noticed. That an initial *m* is readily convertible with its sister lip-letters *v* and *w* is a matter sufficiently familiar, but scarcely less frequently is it supplanted by a guttural aspirate χ or *h*, or even altogether omitted. This doctrine will perhaps be less startling, when it is recollected that the *w* or digamma itself often gives place to the *spiritus asper*, or even wholly disappears. One of the most marked examples is in the numerals *mille* and χιλιοι, the double liquid in the first being an unobjectionable representative of the *li* in the second; and indeed the oblique forms of *mille*, viz. *milia, milium* (for they should be written with a single *l*), exhibit the syllable unaltered. The aorist εδραμον compared with the present τρεχω is another well-marked example of the change of μ and χ. Other words whose connexion is probably concealed under the same variety of form are χαλ-επος and *mol-estus*, χαλις, χαιος and *merum*, χαιρω and our own *merry, mirth*, χαιτη and our own *mane*. How far interchanges between an initial *w* and χ are to be seen in the following pairs of words is proposed for inquiry: χειμ-ων, χιων and *winter*, χειρων and *worse*, χελιδων and *swallow*, χητος, χατεω and *want*; while between χολος and the equivalents in sense, *bile, fel*, and *gall*, we find perhaps a similar interchange between lip and throat letters. The Latin language again is somewhat fond of an initial *m*, where in other of the allied tongues we frequently find a *w* or an *h*, or even no initial consonant. Thus *mereo* is the analogue of our Saxon-English *earn*. The appearance of the final *n* is paralleled by *mourn* for *maereo*, by the German *stern* for our *star*, and the Latin *stera*, which has been superseded by its own diminutive *stella*. Indeed within the limits of the Latin tongue we have the roots *sper, cer, ster*, assuming an *n* in the imperfect tenses *sperno, cerno, sterno*, which the perfects *sprevi, crevi, stravi*, deny to be original: so much for form. The sense of *earn* is better suited than *deserve* to

* Spenser indeed writes *sowne*.—F. Q. I. stanza 41.

the imperfect tenses of the Latin verb, and hence *meritus sum*, 'I have earned,' fairly admits of the translation as a present, 'I deserve.' It would perhaps be more strictly correct to say, that an old verb of the third conjugation *mero* signified *earn*, whence was formed the perfect *merui* and participle *meritus*, while the second conjugation verb *mereo* had a static power, and stood in the same relation to *mero* that *sedeo* does to *sido*.—The Latin words *mens*, *memini*, *comminiscor*, &c., and the Greek μενος, μεμνημαι, &c., have of course *men* for their base. This root cannot have had the sense of *mind* for its original meaning, but must have had some physical sense. Now there is no physical notion which has been so frequently employed to denote *mind* as that of the *air*. The words *spirit*, *ghost*, and *animus* or ανεμος, are familiar examples of this association of ideas. Now the Greek verb αημι had originally a digamma at the beginning, and a vast number of Greek verbs which appear to have roots ending in a vowel have in fact lost a final *n*. The radical syllable was in all probability Fαν, whence we would derive *ventus*, *wind*, *animus*, ανεμος, and *mind*.—The Latin *minor*, *minimus*, and the German *minder* are of course related. We claim for the same root the first three letters of the German *wen-ig* and the Scotch *wee*.—*Promulgare* is admitted to be a compound of *vulgare*, so that we have an admitted interchange of a Latin *m* with a Latin *v*, the sound of which letter appears to have been much the same as our *w*.—*Madeo*, *madidus*, are admitted to be in their roots correlatives of our *wet*, *water*, &c. Some philologists too believe the root of *mare*, *meer*, &c. to be identical with the radical syllable of *wasser*, *water*, &c.; and that the term *Ar*, so common as the name of a river, is the same root deprived of its initial consonant. The final letters of *Samara*, *Isara*, contain probably the same root, the distinctive name of the rivers residing in the first syllable, which alone is represented in the modern names *Somme* and *Oise*.—*Melior* was discussed by the writer some time back in connexion with other words in Greek, Latin and German signifying 'good,' when he contended for the substantial identity of the syllable *mel* with our own adverb *well*.—*Malus* he in like manner believes to be of one stock with our own words *bad*, *ill*, and *worse*, as well as with the Greek χειρων, &c.—*Maneo* may possibly be connected with the German *wohnen*, *monstrum* (a derivative of course from *moneo*) with *wonder*, *macer* with *weak*, *mederi* with *heal*.—At any rate there is little doubt that our own plural pronoun *we* is of the same family with the singular *me*.—Other examples of the interchange of *m* and *w* were noticed in the paper read on the 12th of March, p. 54.

We return from the general question to the words *manus* and *hand*. The Old Norse, says Heinrich Leo, possessed as a poetical term the word *mund* in the sense of 'hand,' which he believes (Ferienschriften, p. 80 note) to have been borrowed from the Celtic tongues, the Welsh, he adds, having the words *muned* and *mun*, 'hand,' and *munaidd*, 'handfull.' The Irish also has *mam* or *man* for 'hand.' As regards the Greek χειρ, it may first be noticed that the ι is non-radical, χειρ being only a euphonic equivalent of a nominative χερρ,

itself a substitute for χερs, so that the final ρ or s is the symbol of the nominative case. We take then the syllable χερ as the essential part. Still we are but little nearer to the Latin *manus*. But the Greek adjective ενμαρης, and its rare but well-established root μαρη, 'hand' (see the two Scholiasts in Boëckh's Pindar), furnish a most convenient stepping-stone from one to the other. As *manus* to *hand*, so or pretty nearly so is μαρη to χερ*. It may also be observed that μαρη is admitted to be the base of the verb μαρναμαι, just as *pugnus* and *fist* are at the bottom of two verbs of the same meaning, *pugnare* and *fight*†. If Greek scholars are right in deducing from it the verb μαρπτω, then the Latin *carpo* must be of the same origin, and perhaps καρπος, the *wrist*. But we go further. The interchange of the liquids *n* and *r* at the end of words is very frequent. The Latin in *sero* and *sino* has two verbs so blended together, that the simple participle *situs* is said to be derived from the latter, and *consitus*, *obsitus*, &c. from the former. Again, the words *munia*, *munus*, *communis*, *immunis*, *moenia*, are all derivatives from a stem *mūn* or *moen*, which also takes the form *mur* or *moer* in *moerus* (Virg.) and *mūrus*. This root appears also in Greek in μειρ-ω‡, μοιρα, with the original sense of 'divide' or 'part.' Again, the substantives *homon-* and *femina* appear in Spanish as *hombre* and *hembra*. So *pampino-* and *ordon-* are in French *pampre* and *ordre*. The Greek comparative ends in ιον, but the Latin in *ior*. We spoke but now of the Latin *homon-*. This word stands in immediate connexion with ανηρ, or rather αν-ερ, so that the suffix *.on* of the one tongue represents the suffix *er* of the other. Then, as regards the radical part of the two words, the Greek appears to have had a digamma, Fαν-ερ, and the Latin also, as witness the Italian *uomo*. Hence the main difference between the essential syllables *wom* (of *homo*) and *wan* (of Fανηρ) is in the final liquids; and this is so often found to prevail between the two tongues as scarcely to deserve notice. Compare the terminations of the accusatives singular, the neuter nominatives, and the plural genitives. We have already dwelt upon the interchange of an initial digamma and an initial *m*. Are we wrong then in the suggestion that our own word *man* is identical with the Greek Fαν? If this be so, then the connexion between *homon* and *man* resides in the letters *hom* of the first word, and not, as is often assumed, in the letters *mon*. And certainly the doctrine that *homon* and *humanus* contain in the first syllable a representative of the German adjective *gut*, though it has found favour in Germany, has little to recommend

* The word *hir*, used by some Latin writers for the hollow of the hand, is of course the same as the Greek χειρ.

† The π of the verb μαρπ is probably of the same power as the *k* in *walk*, &c. See note p. 121.

‡ The forms present no difficulty beyond the interchange of the final *n* and *r*, for the change of *oe* with ŭ is seen in Pūnicus, pūnio, cūra, ūnus, ūro, compared with Poeni, Poena, coera, oenus, oestrum. And as regards the sense, the *division* of labour among the soldiers of an army explains the introduction of the military ideas. *Munire viam* meant originally, to divide the labour of making a road between many. *Didere munia*, in Terence, is quite in agreement with the sense of 'a part,' as it means 'to distribute' the several parts or duties among the servants.

it; for although it is not at variance with *some* of the usages of *humanus*, it cannot be reconciled with such a phrase as *humanum est errare*. In fact the word *homo*, as contrasted with *deus*, is a term of the humblest inferiority; yet on the other hand, as contrasted with animals, it is significative of many virtues and forms of superiority. Again, we venture to compare the Greek Fαν with the Latin *vir*, and keeping in view the ready interchange of a final *n* and *r*, we cannot but suspect them to be dialectic varieties of one word. We must also claim as of the same family *mas, mar-is*.

The Scandinavian verb *gera* (Scotch *gar*) was the subject of a short notice in a late paper (p. 49), where it was contended that this verb was the representative in form as well as meaning of the English *do* and Latin *da-re*, which is known to have existed in the older Latin as *dan-ere*, while in North Germany it is still possessed of a final nasal in the form *duahn-en*. To this it may be added, that in the Old Prussian the same verb appeared with a final *s*, viz. *das-t*, 'he gives'; and the Ossetic root is *daṭ*. The ready interchange of *s*, *r*, *n* and *t* at the end of words was dwelt upon in the paper just referred to (p. 66 note). The changes of *ben* in the Old Latin *ben-us* to *war*, in the Greek Fαρ-ιστος, and of *duell-um* to *guerra*, are witnesses to the influence which a commencing guttural has in changing a final *n* or *l* to the guttural liquid *r*; for being formed farther back in the mouth than any of the other liquids, it is entitled to the name of guttural.

Ομφαλος.—The connexion of this word with the word *navel* has already been assumed by others, and with justice; but a few words on the change of form may be useful. The German *nabel*, 'navel,' and *nagel*, 'nail,' have much that is common in form, and any evidence of the changes of the one may be a useful guide in tracing the changes of the other. Now *nagel*, it is admitted, has only the first three letters for its root, so that it is with some certainty looked upon as the equivalent of the Greek ονυχ- (nom. ονυξ), in which the *o* is not essential. The Greeks, it is well known, are fond of prefixing short vowels to their roots, and the vowel selected is always in keeping with the vowel which appears within the root. Thus α is prefixed to roots containing α or ε; ε to roots containing ε or ευ; ο to roots containing an ο or υ. Thus we have αγαθο-, ασταχυ-, ασταφ-, αμεινον-; εθελ-, ενερθε, εκεινο-, ελευσομαι, ελευθερο-; ονομαν-, οδοντ-, οδυρ-ομαι, οδυνη, οφρυ-. Even the Latin seems to have had words of similar formation in *inferus* and *optumus*, which, if the writer's views given elsewhere be correct, have been formed by the prefixing a euphonic vowel to the words *nef-erus* and *bot-umus* or *bet-umus*, words respectively represented in our own tongue by *nether* and *betest* or *best*. Ομφαλος then is probably a corruption of *o-νυφαλος*, of which νυφ alone is radical. But a φ or *f*, especially at the end of a syllable, was a stumbling-block to the Latin organs of speech. The Greek or oriental name Φρυγες was expressed by Ennius as *Bruges*; ουφαρ or ουθαρ became *uber*, the φι of the Homeric dative became *bi*. Hence *umb-on* is probably a corruption of *o-nub-on*, containing, like the German *nabel*, a medial lip-letter.

Umbilicus was probably in origin an adjective, perhaps with *funis* understood. A Greek would have preferred to form such an adjective with a short penult. But as a Roman from a crude form *divo* deduced an adjective *divo-īno, divīno,* so he might well have *umbilīco-* from an older form *umbilo-ico-*.

Ωλενη.—This also is admitted to be the equivalent of the Latin *ulna* and German *ellen(-bogen)*. The appearance of an ω in Greek leads one to suspect that the word had once an initial digamma in the form Fελενη (see the paper No. 56, p. 53); and this view is substantiated by its appearance in the Gaelic *uille* or *uillean* (H. Leo, ibid. p. 85), or as the Highland Society write the words, *uileann, uillne.* Of course the suffix ενη of the Greek and *na* of the Latin are not radical. Our own *ell,* the measure so called, has dispensed with the termination, and so also *el-bow* compared with the German *ellen-bogen.*

Ωμο-, *humero-*.—Here again the suffix of the latter must be thrown aside in making the comparison; and again we may perhaps suspect an older form *wem.*

Scapula.—This word is probably a corruption of *spatula,* the interchange of the thin letters being common, especially when two of them occur near together in the same word, and still more so after an initial *s*. Of the latter case we have examples in σκυλον, *spolium*; σπουδη, *studium*; *spina, squilla, echinus*; *spuma,* and the Fr. *écume.* Now *spatula* is a legitimate diminutive of that root which appears in Greek as σπαθη, in English as *spade,* in Sp. *espada,* in Fr. *épée,* signifying 'a blade.' Nay, the word before us has passed into the French tongue directly from *spatula,* for by the ordinary laws of letter-change between the two languages, the *t* between vowels disappears, an *e* is prefixed to the double initial consonant *sp,* and if the *s,* as usually is the case, be omitted, an acute accent is placed upon the *e,* so that we have *épaule.* Walter Scott too, in one of his tales, has the form *spauld,* and the appearance of the *d* after the *l* (an insertion, by the way, exceedingly common) prepares us for the English *should-er,* which has in some measure re-established the guttural at the beginning.

Δακτυλο, *digito-, toe.*—The first of these is more precisely the equivalent of the Latin diminutive *digitulo-*; but even of *digito-* the first three letters alone are radical. As *cubito-* to *cuba-re,* nearly so is *digito-* to *dic-ere*; and the original meaning of *dic-,* viz. 'show,' is well suited to give name to the finger. The letters *d* and *c* of the Latin commonly appear in German as *z* and *h* respectively. Hence the German *zehe* is in form what we desire; and as *slehe, wehe, reh, geh-en* of the German are our *sloe, woe, roe, go,* so the German *zehe* is our *toe.* The Latin *digito-,* it is well known, is used alike for *finger* and *toe,* but it was not unnatural that two terms should eventually get into use in those countries where shoes are used, and where any word denoting a *toe* is not allowed to intrude upon polite ears.

Σκελος, *shin, crus.*—Latin monosyllabic neuters in *ūs* are probably in every case contracted words. Thus *jus,* 'right,' seems to be a compression of the disyllabic *dicus,* which losing its guttural

would easily pass from *di'us* to *jus*. Again, an initial *s* before a consonant seems rarely to be an original letter. Thirdly, a λ which is separated from a preceding guttural by a short vowel, on the disappearance of that vowel is apt to become a ρ. Examples are σκολοψ, καλυπτω, *celeber*, compared with *crux*, κρυπτω, *creber*. Hence σκελος and *crus* have every consideration in favour of their being one word; and the first syllable of σκελ-ος bears a strong resemblance to our own words *shin* and *shank**, and to the German *schenkel* and *schinken*, the former of which is used alike for the *thigh* and the *leg*, the latter limited to the *thigh* or rather *ham* of the hog.

Femur, *femen*, *ham*.—In the first two the *ur* and *en* are non-radical; and it is well known that the Romans often substituted an initial *f* where kindred tongues had an *h*. Hence, for example, the Latin *foris* is the French *hors*, which indeed in the older books is often written *fors*. Even the word *thigh* is entitled to consideration under this head. The guttural aspirate *gh* is not without some claim to be considered the representative of the Latin *m*, if the argument above given be of any value; and if the Romans, not possessing a *th*, were at liberty for our *nether* to substitute a word *nefero-* (see above), then on the same principle the *f* of *fem-ur* may correspond to the *th* of *thigh*.

Mentum, *mouth*; γενυς, γναθος, *chin*, *gena*.—These words the writer has dealt with elsewhere, contending that they are all one in origin, having originally the signification of the 'lower jaw,' from whence the other meanings have been deduced. (See also Liddell and Scott's Lexicon, v. γενυς.)

Γαστηρ, *venter*, *womb*.—These also he has discussed elsewhere, showing that they are equivalents in form, and to a great extent similar in meaning.

Cerebro-.—The terminal syllable of this word is at least in form like that of *candela-bro-*, *fla-bro-*, *turi-bulo*, &c., and should therefore signify 'a vessel;' and although *brain* is commonly put forward as the meaning of the word, there is good reason for believing that the 'skull' or 'brain-vessel' is the original idea conveyed by it. For example, *comminuere cerebrum*, the phrase of Ennius, seems by the power of the verb to require the notion of something hard. In the three passages which Forcellini has given in illustration of the use of the word, as 'substantia mollis in capite,' the skull, it will be found, affords as good a translation. The same may be said of the phrase *findere cerebrum*. Of course it is not denied that the word in the end acquired the sense of the soft substance enclosed in the skull. If our view be right, the first portion, namely *cere* or *cer*, must have signified 'the brain.' Now such a root as this should appear in German as *hirn*, seeing that *c*, as before noticed, becomes an *h*, and a final *r* is apt to attach to itself an *n*; and it so happens that *hirn* is one of the two words used in that language for 'brain.' Indeed the same word is still current in the Lowland Scotch in the form *hairns*, as is well known to the readers of Scott's novels.

* The *k* is probably of diminutive power, as in *walk*, *talk*, *hark*, *pluck*. See a former paper on the words *go*, *walk*, &c.

Μασταξ, μυσταξ, βυσταξ, *mala, maxilla.*—As regards the first three, a reference to the quarto Lexicon of Liddell and Scott is nearly sufficient. Those scholars connect the words with the verbs μασαομαι and *mando.* Our own word *moustache* is no doubt borrowed directly from the French, who perhaps derived it through the Italian *mustacchio* from the modern Greek. The word *whiskers* is not unlikely to be identical with it as regards the first syllable, by virtue of the connexion between *m* and *w*; for the word *whiskers,* in speaking of a cat, belongs to the mouth rather than to the sides of the face, and the Italian word denotes what we ourselves call 'whiskers,' rather than the beard of the upper lip. We have placed the words *mala* and *maxilla* by the side of the Greek words, because we believe them also to be related to the verb μασαομαι. There are several pairs of Latin words which stand to each other in the same relation of form and sense as *mala* and the diminutive *maxilla*: viz. *velo- vexillo-, paulo- pauxillo-, ala axilla, talo- taxillo-, qualo- quasillo-.* Cicero it is true derives *ala* from *axilla,* but this surely is going against the stream, and the authority of the most educated Roman on any question of etymology, even in reference to his own tongue, is no serious obstacle, seeing that the same Latin writer derives the name of the god *Janus* from the verb *eo* (*ab eundo*), and another able Roman tells us that the adjective *mutuus* is deduced from *meo-tuus,* because what I lend you was mine and is for the time yours. It will be observed that all the words we have quoted in the simpler form have a long vowel. This seems to point to the loss of some consonant before the *l,* and in the case of *paulo,* we know that the ultimate root has a guttural, viz. *pauc-o,* which in both form and sense represents our *few.* Such a guttural explains the appearance of the *x* in so many of the secondary forms; and as regards *mala,* we have the confirmation of the German *mag-en,* English *maw.* That these two words now signify the 'stomach' is not at variance with the assertion that they originally denoted the 'mouth.' Indeed the maw of a bird means the crop rather than the stomach. But the truth is, that many words belonging to the body are from a feeling of delicacy changing their sense, by a gradual descent to lower and lower parts of it, as the earlier names of these parts go out of use and so create a vacuum which can be filled only from above. The word *stomach,* for example, would seem by its form to have belonged originally, like στοματ-, to the mouth. In classical writers it first appears in the sense of the 'gullet' or 'oesophagus,' then of the upper orifice of the stomach, then of the whole 'stomach' or 'ventriculus,' and now-a-days most commonly of the 'belly.' That the Greek should have a σ in μασαομαι, when the German and Latin have a guttural, is nothing strange. Compare γλωσσα, *lingua,* and *zunge,* or *tongue.*

The Greek ασπραγαλος owes its first vowel probably to the principle already mentioned as affecting αγαθος, αμαω, &c. This brings us to σπραγαλος, but an initial *s* before a consonant is, as has been also observed above, rarely radical; hence we have πραγαλος. Now on independent grounds we have inferred that the Latin *talus* had

originally a guttural between the *t* and *l*. Thus between a Latin *tacalus* and the deduced τραγαλος, we have no greater distinction than between the cognate words *speak*, Eng., and *sprechen*, Germ. Are they then the same?

Sinew.—The Homeric Fις, whence ιφι, has for its crude form Fιν. Compare ινιον. A final ν in Greek is apt to be an *s* or *r* in Latin. Hence then the words *vīs*, *vires*. But not a few digammatized words also assume an initial *s*, as is seen in our English words *swell*, *switch*, *sweet*, *sweat*, *swear*, compared with οιδεω, οζος, ἁδυς, ιδος, *jurare* or *jerare* (as seen in *ejerare*, *pejerare*). It is true that many lexicons give to ις or Fις as its first meaning the sense of 'strength;' and 'sinew' only as a second; but the authors of these lexicons have probably been led into this ill-grounded preference by the accident that 'strength' is the more frequent meaning of the word. The physical sense has always the first claim. A form *swin* would lead on the one hand to *sin* of *sinew*, on the other to Fιν.

Pugno-, or rather *pug* and *fist*; *labio-*, *labro-* and *lip*; *pulmon-*, πλευμον-, πνευμον- (and perhaps *lungs*); *lumbo-*, *loins*, and Germ. *lende*; *cuti-*, *hide*, and Germ. *haut*; *pelli-*, *fell* (*fellmonger*), and Germ. *pelz*; ἡπαρ, *jecur* (and perhaps *liver*); *barba* and *beard*; χρο-ι (dat.), *col-or* (and perhaps *skin*); *bucca* and the Germ. *backe*; *front-* and *brow*; *armus* and *arm*; *collo-* and the Germ. *hals*; *coxa* and *hip*, *haunch*, *huckle-bone*.—We have here many sets of words, on which, were there time, some little might perhaps be usefully said. A mere enumeration has its advantages, and we have thought it the more desirable to add them, as they happen not to be included in the list referred to at the outset.

The writer has scarcely passed in this paper beyond the bounds of the Greek, Latin, and German tongues; not for want of matter useful for his purpose in other languages, but rather because, his space for words being limited, he thought it more prudent to confine himself within a narrower field of inquiry.

[The extraordinary manner in which a root will change its form is well seen in the words which signify *ear* and *hear*. It matters little where we begin, and we may therefore start from our own tongue. The connexion of the two words just given cannot well be doubted. Their German equivalents are *ohr* and *hör-en*, the change of vowels being in agreement with the habits of the two languages. Thus *strom*, *brot*, *tod*, *bohne*, *gross*, *woche*, *noth*, *rohr*, of the German appear with us as *stream*, *bread*, *death*, *bean*, *great*, *week*, *need*, *reed*. The French *oreille* 'ear,' in its first two letters has the same syllable as the German, and the rest is but a diminutive termination. In fact the French noun is a corruption of the Latin *auri-cula*, just as *corneille*, *abeille*, are severally deduced from *cornicula*, *apicula*; and of course the change between *or* and *aur* is one of no difficulty, seeing that it is of frequent occurrence within the limits of the Latin itself, as *caudex*, *codex*, or *aula*, *olla*. The French verb *ouir*, in its formation from *audire*, has lost the consonant *d*. But this also is in obedience to a common law. Compare *videre*, *ridere* with *voir*, *rire*. The same letter is wanting in our technical terms *oycr* and *oyez*

(the *o yes* of the crier), which have come to us from the Norman French. In Latin, besides the form *auri-* already mentioned, we have the older form *ausi-*, whence a noun *ausi-cula*, then a denominative verb *ausiculare* or *ausculare*, itself obsolete, but the parent of the frequentative *auscultare*, 'to keep little hearing,' *i. e.* 'listen.' The change of *s* and *r* requires not a word of comment, nor is that from *r* to *d* in *audire* very strange. We have just had an example in *rohr*, *reed*; and the letter *l*, by its frequent interchange with both *r* and *d*, gives evidence of a connection between them. In the Greek *ου-as*, *ακουω* and *ακροαομαι*, the same root occurs, violently as they seem at first to differ from one other. *Ουας*, which in its first syllable reminds one of the French *ouir*, is probably a corruption of *ουσ-as*, of which the last syllable is of course not radical. Throwing this aside we have in *ουσ-* a legitimate representative of the Latin *ausi*. *Ακου-ω* also has lost a sibilant, as is shown by many of its forms, for example *ηκουσμαι* and *ακουστος*. The *α* is of no more moment than that already mentioned in *αγαθος*, *αμαω*, *αστραγαλος*; but was probably prefixed at a time when the radical syllable had the vowels *αυ* rather than *ου*. This *α* being struck off and the final sibilant restored, we have for one form of the Greek root *κους*. But several of the tenses of *ακουω* reject the diphthong, as *ακηκοα*. Thus we are brought to *κος*, with which would probably be connected a form *κορ*. Now *κορ* would stand to the German *hor* of *hören*, in the relation required by Grimm's law as regards the initial consonants. But besides *κορ* we must expect a variety *κρο*. Hence *ακροαομαι*, which assuredly is no primitive word, as our lexicographers seem to imply by their capital letters. The substantive *ακοη* according to our views must at some time have appeared in the different shapes *ακοση*, *ακορᾳ* and *ακροα*; and from the last would come *ακροαομαι*, precisely as from *τιμη* comes *τιμαω*. We go back to *κος*, to remark that in the oldest Greek language this word would have been written with a *koppa*, which had the same affinity for the vowel *o* which *kappa* had for the *α*. Now it is not a little remarkable that the Ossetic tongue of the Caucasus, which has been shown to be closely connected with the Indo-European family, has for its verb signifying 'hear,' the form *qus* (G. Rosen's Ossetische Sprachlehre, p. 18), while in the Georgian tongue the forms are *quri* for the 'ear,' and *qur-eba* for the verb 'to hear' (Bopp, Die Kaukasischen Glieder, &c. p. 70). The latter writer has noticed the connexion of the Georgian root with those of the European families, and with the Sanscrit *sru* whose initial sibilant is well known to be the ordinary representative in that tongue of a western *k*. Indeed it has been repeatedly observed that the Sanscrit *sru* corresponds to *κλυ-ω*. Thus we have a new form of the root which brings with it *κλε-os*, *inclutus*, &c. The Latin *obedire* is of course a compound of *audire*; and the French *obéir*, Eng. *obey*, have again lost the *d*, as *ouir* had. In the vowel of these words we return again to something like the sound heard in *ear* and *hear*.]

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HENSLEIGH WEDGEWOOD, Esq. in the Chair.

The following books were laid on the table, presented by their respective authors:—

"The Learned Societies and Printing Clubs of the United Kingdom, being an account of their respective Origin, History, Objects and Constitution, &c.," by the Rev. A. Hume, LL.D., F.S.A. &c. London, Longman and Co., 1847.—"The Elements of Syriac Grammar," by the Rev. George Phillips, B.D., Fellow and Tutor of Queen's College, Cambridge; the second edition with amendments. London, John W. Parker, 1845.

The following paper was then read:—

"Notes on the Galla Verb and Pronouns." By Francis W. Newman, Esq.

In the remarkable Grammar of the Galla Language by the lamented Karl Tutschek, which has been edited by his brother Lorenz, it is asserted that there is no relationship between this tongue and the Shemitic family. How much he meant by this broad statement, and in what stage of his acquaintance with the language he penned it, is rather uncertain. Undoubtedly the vocabulary of the Galla is very un-Shemitic, and the development of its verb is peculiar; and Tutschek's mind was most justly impressed with these contrasts. Nevertheless there are points of similarity so obvious, that they strike the inquirer on first opening the pages of his book; and it would hardly be worth while to call attention to them, only that the facts do not seem to have been anywhere adverted to.

The verb has three conjugations, of which the first appears to be regular; the other two have anomalies rising (I believe) out of certain letters. We may therefore confine ourselves to the first. All the inflections are at the end; in consequence of which we can only compare the *preterite* of Arabic and Hebrew with it: nor in fact could we expect more than one tense to have much similarity, when we consider that this is nearly all that can be said of the Greek and Latin verb.

Now the terminations of the modern Arabic preterite are as follows:—

SINGULAR.			PLURAL.		
1.	2.	3.	1.	2.	3.
-t;	-t (*masc.*); -ti (*fem.*);	—(*masc.*) -et (*fem.*)	-na;	-tu;	-u.

Those of the Galla present tense are, according to Tutschek :—

SINGULAR.			PLURAL.		
1.	2.	3.	1.	2.	3.
-a;	-ta;	-a (*masc.*) -ti (*fem.*)	-na;	-tu;	-u.

It will be seen that the plurals are identical. As for the singulars, the second and third person masculine of the Galla have a final *a* more; and even that is found in older Arabic. This slight discrepancy is even of service, as indicating that the Galla has not *borrowed* from the modern Arabic. The first person sing. and third person fem. sing. alone remain diverse, though the difference of *-et* and *-ti* is rather microscopic. Even here we may remark that the inflexions *suffixed* to the simplest Galla tenses are, as near as possible, those which are *prefixed* to the Arabic aorist.

	1st pers. sing.	3rd pers. fem. sing.
Galla present.....	-a	-ti
Galla aorist	-e	-te
Arabic aorist	A-, E-	Te-

Of tongues hitherto recognized as Hebræo-African, the Amharic is geographically nearest to the Galla; yet its characteristic tense has endings less like to those just exhibited.

	SINGULAR.			PLURAL.		
	1.	2.	3.	1.	2.	3.
Amharic	-hu;	-eh (*m.*); -esh (*f.*)	-a (*m.*) -atsh (*f.*)	-na;	-atshu;	-u.

The Galla verb, as Tutschek has ascertained, developes from itself by fixed laws certain subordinate *forms*, or new verbs, to a certain extent similar to those of Hebræo-African tongues; but (if the youths from whom Tutschek acquired the language were full masters of it) the Galla has rather less variety, since all the forms may be described as either causative or reflective; the latter being very similar to the Greek middle voice. But the striking point of contrast consists in all the inflections which effect this modification being *suffixed* to the root, while in Amharic, Arabic, &c., even in Berber, they are *prefixed*. In this respect the Galla agrees with the Haussa tongue; in which the Rev. Mr. Schön has recently discovered* undoubted traces of a system of derived verbs; such as the following :—

ba, give;	*bada*, give up;	*bashie*, deliver;	*bayes*, &c.
kao, bring;	*kaoda*, abrogate;	*kaushie*;	*kawas*, move, &c.
saï, buy;	*saïda*, sell;	*saïshie*: *sayes*:	*sayesda*, &c.

He compares the effect of final *-da* in the second form to that of *ver* in German compound verbs, and believes the third and fourth forms to be frequently causative. The coincidence is perhaps worth remarking, that in Tutschek's scheme final *da* (with the peculiar

* From a MS. which was kindly communicated to the writer.—Mr. Schön does not explain the meaning of all the verbs which he produces.

Galla *d*) produces what may be called the reflective or middle voice, and is likewise his first formative.

The pronouns of the Galla in the first and second person are Hebræo-African; in the third more exclusively African, yet are, as it appears, capable of being connected with Arabia. In giving them, we follow the sounds heard by Mr. Krapf and Dr. Beke, as likely to be more correct than those of Tutschek :—

	Arabic, &c.	Amharic.	Galla.	Dankali.	Haussa.	Berber.
1st pers. sing.	anoki, ana -i (*my*)	enē	ana	ennu I (*my*)	ina	nek
pl.	nahhne -na (*our*)	enya	unu	nennu ni (*our*)	mu	nukni
2nd pers. sing.	ent, atta -ak	ant	ati -ke	iö ku(*thy*)	ka	-ak
pl.	entum,attem -kum	elānti	isin	attu	ku	-kun
3rd pers. (*m.*) s.	hu	er-su	isa, -sa	ussuk	sa, shi	-s }
(*f.*)	ha ; (ta)	er-suā	ishi	issa	ta	-t }
pl.	hum, hen	er-sātshawu	isan	ussun	su	-sen / -ten

The Dankali is taken from a small vocabulary by the Rev. Mr. Isenberg.

In the pronouns of the third person, the *s* predominates in Africa; the *h* in the Shemitic tongues. It seems every way credible that they are related as *ὁ, ἡ, τὸ*, to the Sanscrit *sas, sa, tat*; especially as they bear nearly the same sense. The African *s* is likely to be the older sound.

Some similarities in the Galla demonstratives and other pronouns may be remarked :—

	Galla.	Dankali.	Haussa.	Berber.
that: he	eni	anna, *so*	wonne, *that*	enni
this	kuni (*m.*)	.....	nan, *here*	winna (*m.*)
	tuni (*f.*)	.....	.....	tinna (*f.*)
as, how	aka	woka, *he* ke, *and*	hakka, *so, as*	akka, *so.*
so	akana, oka	akke, *here*	hakkana, *so*	akanni, *as.*
who	kan	anka, *whither?*	.....	kay? }
who? which?	eniu?	anikei, *where?* / ankak, *whence?* } ena, *who?*	wa? / enwa? }	*who?*
why? what?	mafi? mali?	miai, *who?*	mi,me,*what?*	ma, mi, *that,* (Arab. &c.)
when?	yŏme? ..	maha / mati } *what?*	.....	yōme, *whose*
also	ammo	.....	kamma, *as*	am, *as.*

Taking these in connexion with the other pronouns, it is not easy

to reject the belief in an ancient close connexion of these very diverse and distant tongues, although nothing but unlikeness appears on a general survey. The genius of the Galla, as of the Amharic, and (apparently) of the Dankali, favours great inversion in constructing sentences; in which respect it is as unlike to the Haussa and Berber as to the Hebrew. This makes minor similarities more striking, such as that of *fi* (upon), which is a postposition in Galla, a preposition in Berber: *ni* expressing the dative in Galla, *na* the genitive in Berber and Haussa. But as it seems impossible to elicit any general principle here, the farther investigation of details is wholly without interest.

PHILOLOGICAL SOCIETY.

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HENSLEIGH WEDGWOOD, Esq. in the Chair.

Mr. Watts called the attention of the meeting to a very curious piece of information which he had met with in the Travels of the eminent German collector Conrad von Uffenbach. Uffenbach, it appears, was at Cambridge in 1710, and paid a visit to Dr. Covel, then master of Christ's College. He tells us Dr. Covel informed him that a former pupil of his, named John Mareschall, had "translated the sacred books of the Brachmans named Poran into English, and sent them to him (Dr. Covel) in seven small volumes in folio." "He had also a volume in which was a translation of the book of the Beda, containing an explanation of all the sacred rites of the Brachmans. He showed us besides a small lexicon of the Malay language in folio, drawn up by the same Mareschall."

Mr. Watts considered that an English translation of any of the Puranas or Vedas made at so early a period must be a great literary curiosity. It might possibly be of service even to the Sanscrit scholars of the present day. Perhaps some of the members of the Society might be able to inform him whether any of the works above-mentioned were still extant*.

* Owing to information communicated by the Rev. G. C. Renouard, certain of these MSS. were discovered in the Harleian Collection. Five of "the seven small volumes in folio" are now bound together and form the Number 4256. They have been examined, but not minutely, by Mr. Watts.

It appears that the five volumes are all of them devoted to an analysis, not a translation, of the Bhagavat Purana. The selection of this particular Purana, Mr. Watts considers as a proof of Marshall's judgment. From its 10th book Halhed, whose MS. is also in the Museum, took the life of Krishna, which Maurice inserted in the second volume of his Ancient History of Hindustan. Halhed availed himself of a Persian translation; and from the form in which the proper names appear in the present MSS., there can be little doubt that Marshall derived his knowledge of the Bhagavat Purana through a similar medium.

Marshall's work would, in Mr. Watts's opinion, if it had been published at any time during the last 150 years, have been a valuable addition to our knowledge of the ancient literature of India. From certain memoranda in the MSS., it appears that the first volume was begun in 1674, and the fifth in 1677, and it was not till the year 1788 that the French abridgement of this Purana, entitled the "Bagavadam," and made through the medium of a Tamul version, was published. This abridgement occupies only a widely printed octavo volume of 350 pages, while Marshall's, even in its mutilated state, extends to more than 450 closely written folio pages, none containing less than 60 and some as many as 70 lines. Marshall himself appears to have taken it in hand to prepare it for the press, as there is a fair transcript of the fifth volume in another number of the Harleian Collection, 7199. The design thus frustrated will probably never be resumed, as a splendid edition of the Bhagavat Purana, with a translation by M. Burnouf, is now in course of publication, at the expense of the French government.

Mr. Watts found some other MSS. of Marshall's preserved in the Harleian Collection. No. 4253 contains "A familiar and free Dialogue betwixt John Marshall and Muddoosoodun Rauree Bramin of Cossumbuzar in Bengall in East India, begun the 18th of March 1674–75." In Nos. 4254, 4525, are found certain

A paper was then read—

"On apparent exceptions from the triliteral form of monosyllabic roots." By T. Hewitt Key, Esq.

The doctrine that all roots are ultimately monosyllabic has long found favour with philologists, at least so far as the Indo-European family of languages is concerned; and in a considerable proportion of the roots, that form of monosyllable seems to prevail where a vowel is flanked by a single consonant on either side. The investigation of the subject has never yet been carried so far as to justify the unqualified assertion that all roots will be found to assume this simple form, yet so much even now may be affirmed, that in a large number of those instances where writers on language seem to themselves to have found roots devoid of an initial or final consonant, a more thorough examination has shown traces of such consonants in older forms; while on the other hand, where a first analysis has induced the belief in a root commencing or ending with *two* consonants, one of the pair, upon closer inquiry, may often be proved to be an intruder.

Deviations from the simple type of a consonant, vowel and consonant may be brought under the following eight heads, although more than one of the irregularities about to be spoken of may at times affect the same root.

A. *The loss of an initial consonant*,—as seen in the Latin *ur-* compared with *bur-* in *ambur-*, *burn*, &c. (see p. 46); *ed*, 'eat,' compared with *bed* in *am-bed*; the Gothic *urn-an* compared with the Latin *cur-* of *currere*, 'run.'

B. *The loss of a final consonant*,—as seen in the Latin *da* of *da-re*, compared with the archaic *dan-*, whence *dan-unt*; and *fa*, 'speak,' which has every probability of being connected not merely with the Greek φη of φημι, but with φαν, the radical syllable of φαινω, for the difference of meaning is precisely that which occurs between the Latin *deic-ere* or *dic-ere* and the Greek δεικ-νυναι.

C. *The transposition of an initial consonant*.—Thus ερχ-ομαι and ελθ-ων appear to have been one in origin, the root in its older forms having oscillated between ρνχ and λνθ, whence ηλνθονε λευσομαι. The letter-changes are not unlike those which have occurred in the allied forms Καλχηδον- or Καρχηδον- and *Karthagon-*.

D. *The transposition of a final consonant*,—as in κλυ, 'hear'; *ple-*, 'fill'; and the Sanscrit *mri*, 'die.'

E. *A double initial consonant, the result of forgotten composition*.—Thus *glaub-en* in German is a compound, *ge-laub-en*, the exact equivalent of our own *be-lieve*, for the prefixes have at least a common power, that of completeness. Indeed the writer has elsewhere con-

"Memoranda in India," containing miscellaneous observations on the Sanscrit alphabet and figures, and other subjects. Mr. Watts thinks it desirable that this last MS. should be "examined by a competent judge."

Search has also been made in various quarters for Marshall's "translation of the book of the Beda," and for his Malay Dictionary, but without result. The Master of Christ's kindly undertook to aid the Society in their attempt to recover these interesting works, but "though he took some pains in searching, he could find no trace of any papers belonging to Dr. Covel" in that college.

tended that they are of the same origin, being Teutonic representatives of the Latin *con*. Secondly, the remaining elements *laub-en* and *lieve* are but varieties of the verb which we commonly write *leave*. Compare the substantives *laub* and *leaf*. The sense, so far from being the just cause of any difficulty, is precisely what is to be desired, for the physical act which most readily denotes belief is the leaving a thing of value altogether in the hands of another. Thus *credo hoc tibi*, *credo* being a compound of *do*, meant, 'I place this in your hands for safe custody;' and hence the construction which requires an accusative of the thing trusted and a dative of the person. Another example is *fress-en* for *ver-essen* in German.

F. *Double initial consonant the result of euphony.*—In some mouths there is an inability to pronounce an initial *f*, unless it be permitted to attach to it an *l*. The writer has more than once come across children who in their early attempts at pronunciation invariably made this insertion, saying *flour*, *flive*, for *four*, *five*. He therefore could not but see in this physiological fact the explanation of the English and Germans saying *fly*, *flee*, *flight*, *fliehen*, *flucht*, where the Romans and Greeks without any liquid said *fug-ere*, φευγ-ειν, &c. Again, there are nations who have an utter inability to pronounce an initial *r*. It was probably through an impediment of this kind that the German *frag-en* came into use as the analogue of the Latin *rog-are*.

G. *A double final consonant the result of euphony.*—Thus the root *ten*, 'stretch,' whence *ten-ere*, 'hold tight,' and the Greek τειν-ω, assumes a euphonic *d* in *tend-ere*. The same principle is probably the origin of the *d* in our own *bind*, *find*, &c. Again, to euphonic causes is due the insertion of an *m* in *rump-ere*, and of an *n* in *mung-ere*, &c. The final *n* in *burn* is probably also euphonic, that is, was added by those who had a difficulty in stopping upon a final *r*; and a similar principle seems to have led to the addition of a τ in τυπτω. The writer is aware that Bopp (V. G. § 494, 497) sees a suffix in this letter; but the examples of πτολις and πτολεμος, as dialectic varieties of πολις and πολεμος, compel him to doubt the view of the German writer. Again, *melt* seems to owe its *t* to the same cause which induced an Englishman to say *salt* where a Roman said *sal*.

H. *A double final consonant the result of an unsuspected suffix.*—This cause of error appears to have been so active in disguising the truth, that it is proposed to dwell upon it at greater length. A little cluster of words in the Latin language shall be first taken, viz. *sparg-o*, *merg-o*, *terg-o*, and *verg-o*. The first of these is evidently most closely connected with the Greek σπειρ-ω, of which again the ι is of course non-radical. The Greek language has a word of very similar form, though wholly unconnected, in σπαργ-ω, 'swathe,' 'wrap in swaddling clothes,' and this verb again the best Greek lexicographers justly connect with the substantive σπειρα, 'that which is wound round,' so that here also the final γ seems to be foreign to the word. *Merg-o* by its power as well as its form claims connexion with the Latin *mare*, a root which must not be supposed to have any necessary connexion with *salt* water; otherwise it would not have appeared in our own tongue in the words *meer*, *marsh*, *morass*. The verbs

terg-o and *ter-o* have a close approximation in shape and sense, for 'to wipe' is only 'to remove anything from a surface by rubbing.' Upon *verg-o* a more detailed attention will be bestowed, because the original meaning of the word has for the most part been thrown out of sight by the undue importance given to what in fact is a secondary sense. On the passage in the Æneid (vi. 244), *invergit vina sacerdos*, Servius remarks: "Vergere est conversa in sinistram partem manu ita fundere ut patera convertatur," &c. The commentator has apparently been a little biassed in his explanation by a desire to connect *vergere* and *convertere* etymologically. This is probably an error, but attention is requested to the interpretation of our verb by *fundere*. Secondly, Lucretius has the simple verb in the sense of pouring, v. 1007, *ipsi sibi saepe venenum Vergebant*; Livy too has *evergunt rivi*, and the word *divergium* for a 'water-shed' occurs in Solinus. When to all this is added the fact, that the Italian and French tongues place before us *versare* and *verser* as the ordinary verbs signifying 'to pour,' there is abundant reason for pausing before we copy the Lexicons in assigning the idea of 'inclining' as the first meaning; although it is true that to incline a cup full of a liquid is an act which is of necessity followed by pouring. On the other hand, such a passage as *Gallia vergit in septentriones* admits of most intelligible translation in the words 'Gallia pours its waters towards the north.' Indeed the practical mode of determining the inclination of ground is by observing the direction which water takes. So far we have been considering the sense of the word. But the syllable *ver* differs but faintly from the ordinary Sanscrit for 'water,' viz. *vari*, a word which has been often compared to the German *wass-er*, as well as the Semitic *oasi*; and indeed to the Latin *mari-* also.

The consideration then of the four Latin verbs *spargo*, *mergo*, *tergo* and *vergo*, leads to one common result, that the *g* is something extraneous. It still remains to inquire into the origin and the power of this added letter. The Latin, at first sight, appears to afford no clue, and bidden to look elsewhere, we seek aid from Grimm's law of letter-change, and search for a *k* which shall occupy a similar position and exert a similar power in our own tongue. We at once find what we are looking for in four English verbs, *walk*, *talk*, *hark*, and *pluck*. The first three have been already discussed by the writer within the pages of the Society's Transactions (see vol. ii. p. 146). It may be here permitted to repeat, that *walk* was held to be a diminutive of an old verb corresponding to the German *wall-en*, 'to go,' and connected with the Latin *vadere* and French *aller*. That the idea of walking should be expressed by a word of diminutival form is suggested by the German *wand-el-n* and the Latin *amb-ula-re*. It may here be added that the Latin *calli-s* and Italian *galleria* belong to the same root (see Talbot's English Etymologies). The verb *talk* was made to be a diminutive of *tell*, or the German *zähl-en*; and *hark*, together with the German *hörch-en*, of the simple verb *hear*, or *hör-en*. In these words too the form of a diminutive is in agreement with that of *fabulari* and *auscultare*. Lastly, *pluck* is evidently in power a diminutive of *pull*. The transposition of an *l* in these words

need not detain us, so that the *k* is the sound which alone marks the change of sense between *pull* and *pluck*.

The consideration of the German *hörchen* at first tempts one to connect the affix with the diminutival suffix *chen*, so common in the German tongue, as a termination of substantives; but the temptation must be resisted, as the final *en* of *hörchen* is simply the suffix of the infinitive mood, and must not be considered as in any way connected with the consonant which precedes it. It seems then safer to turn our thoughts to the suffix *ock*, seen in *bullock* and *hillock*, which, like *chen* itself, introduces the idea of smallness. But this suffix *ock* is probably one and the same with *ow*, by which, as Mr. Talbot has noticed, from the old verb *bell* (roar like a bull) comes the derivative *bellow*. But, be there a connexion or not between the suffixes *ock* and *ow*, it is a fact that this latter suffix is often added to simple verbs, and that too in so insidious a manner that the derived verb often passes for a simple root. Thus our word *know* is a derivative from the now nearly obsolete verb *ken*; and the Latin language encourages the deception by presenting us with *gno-sco*, while the simpler verb has almost disappeared. We say *almost*, for the two participles *cognitus* and *agnitus* seem to be deduced from a primitive root *gen**, this being the shape which our English *ken* ought to assume in Latin. Compare *knee* and *genu*, *kin* and *genus*. The change from *cogen-itus* to *cognitus* is one of no difficulty.

Another example of a secondary verb in *ow* supplanting the primitive is seen in the word *grow*. The Latin exhibits the simpler root *ger* in the derived substantive *ger-men*, while from some secondary verb corresponding to our *grow*, it deduced its *gra-men*, *grac-ilis*, 'too much disposed to grow, lanky;' and perhaps *grandis* and *gratus*. The adjective *grandis* is commonly applied by Latin writers to the growth of the body, as *virgo grandiuscula*, 'a girl pretty well grown up'; and on the other hand the word *gratus* has much of the form of a participle, while its sense admits of the explanation, that fruit seldom acquires its *agreeable* taste until it is full-*grown* or ripe.

Strew is another example of a monosyllabic form reduced from a disyllable. The *ew* is an affix added to a base *ster*, whence the Latin *stern-o*; and the forms *stravi*, *stratus*, *stramen* and *strag-es* seem all to be deduced from a secondary base *strag*. The loss of a *g* in *stramen* is paralleled by a similar loss in *examen* for *exagmen*.

The verb *throw* shall be next taken. That it is identical with the Latin *torque-o* seems placed beyond all doubt by the two considerations that the initials *th* and *t* obey the law of interchange laid down by Grimm, and that both verbs unite in them the two apparently dissimilar meanings of 'hurling' and 'twisting.' Thus we talk of 'throwing, i. e. twisting silk,' as well as 'throwing a dart,' while the Latin has *torquere hastam* as well as the ordinary sense of 'twisting.' Of the two significations that of twisting or turning seems the earlier, and the secondary sense of hurling has probably

* The writer is the more anxious to draw attention to the existence of our root *ken* in the Latin language, because this verb was the basis of all his reasoning in a late paper on the pronouns, and he is aware that some philologists are disposed to be shocked at the absurdity of deducing Latin and Greek words from English.

grown out of the habit of giving a dart a rapid circular motion by means of an attached thong before delivering it at the object*. The first syllable of *torque-o* exhibits a root which has passed through a strange variety of meanings. The Latin *ter-o* and the Greek τειρ-ω seem to have signified at first 'to rub.' Now the most rapid mode of rubbing away is by the circular motion of boring; hence perhaps comes the idea of turning, first as by the lathe, and then generally, and also that of perforation or piercing. Thus have been deduced from the root τερ or τορ many Greek words which it is unnecessary to quote. (See Liddell and Scott's Lexicon.) If the view we have taken be correct, the *q* of *torque-o* performs the same office as the *g* in *spargo*, &c.; and perhaps in the same way is to be explained our preposition *through* and the German *durch*. *Parco* is another Latin word which has a suffixed guttural, if we may rely upon its connexion with our own *spare*.

But a *k* sound in the Latin language has commonly a π to correspond with it in Greek. Now μαρπτ-ω is by most lexicographers deduced from the Pindaric substantive μαρη, 'the hand.' The π then requires a separate explanation, and here obtains it. The same applies to the Latin *carp-o*, a word of as nearly as may be the same power and probably the same origin, if μαρη, χειρ and *manus* be connected words (see a recent paper). It is true that a suffixed π appears somewhat out of place in the Latin language, but we must not be tied down too closely to the idiom of the city of Rome. If we follow the ordinary analogies of the languages spoken at Athens and at Rome, we should expect the wolf to have been called λυπος in the Grecian capital, and *lucus* on the other hand in the Italian city. But the fact was precisely the reverse, and the discrepancy is probably to be accounted for by the circumstance that the *country* dialects of Attica preferred the *k* sound, and the country dialects of Latium the *p*. This is not mere hypothesis. We know that the Ionic dialect affected the guttural letter where the Attic had a thin labial, as κου, κοτερος, &c.; and conversely we know that the Oscans preferred *pitpit* and *palumbes* to the *quicquid* and *columba* of Rome. Now the wolf being a native of the country, would in his name naturally follow the country idiom; and the same perhaps may be said of *carp-o*, the use of which was specially applicable to the gathering of fruits; hence it is less strange that we should find in both the elements of this verb a near approximation to a Greek type.

The Latin words *fodica-re* and *vellica-re* make no disguise of their connexion with *fod-ere* and *vell-ere*, and thus we have clear evidence within the limits of the Latin tongue of a suffix containing a guttural. The meaning indeed seems to include at once smallness and repetition; and perhaps these two ideas are not unfrequently connected. For example the Finn tongue has forms such as *laskelen*, which the grammarians translate 'paulatim dimittere.' (See vol. ii. p. 186.)

The word *billow*, as being a substantive, scarcely falls within the scope of the present paper; but if it be represented by the first syl-

* Compare the handling of the bolsa by the South Americans, and also the ordinary mode of using a sling.

lable of *fluc-tus*, as the regular interchange of *b* and *f* between the two languages seems to suggest, then we may perhaps infer that the verb *fluo fluxi* in its base *fluc* is again a concealed disyllable.

The number of other words which appear in the English language possessed of a suffix *ow* is considerable, and the list would include verbs, substantives and adjectives. They seem well deserving the especial attention of philologists. For the present we will end with a few remarks on the words *morrow*, *tomorrow*, and others connected with them. Although commonly used in the sense of *cras*, it is well known that the earlier meaning of the word *morrow* was 'morning.' Compare the German *morgen*, the French *demain*, &c. Indeed we also have the phrase 'I will do it in the morning,' used in the same sense. In the next place it is well known that the prefix *to* of *tomorrow* is the pronominal syllable so familiar in the Greek language, which signifies the same as the Latin *hic*. *Tonight* in like manner often signifies 'the night next to come.' The word *morn* may present in its last letter either a euphonic addition to the liquid *r* or a reduced suffix. In either case *mor* is the base of the word; and this base may perhaps be equivalent to the initial syllable of the Latin *mane*. Be this as it may, an initial *m* is so often lost that we cannot refrain from comparing the base *mor* with the initial syllable of the Latin *aurora* and the Greek *αυριον*, as also of the Æolic *αυως*; three words which have already been compared together by others. Another peculiarity of an initial *m*, which was urged in a recent paper, is its convertibility with an initial guttural. Buttmann in his 'Lexilogus' (ii. p. 265) has shown this in the words *μελας* and *κελαινος*. The question then arises whether *cras* be not related to the words we are speaking of. Moreover it may fairly be asked whether *aurora* and *αυριον* be not intimately connected as words with *aurum*, a metal whose lustre is in agreement with that of the dawning day. Now if this be so, there seems to be something substantial in what may best be expressed in the form of a proportion:—As the first syllable of *aurora* is to the initial consonants of *cras*, so is the first syllable of *aurum* to the commencing portion of *χρυσος*. Nay, there seems reason to suspect generally, that if a Latin word commence with the diphthong *au*, the allied languages will exhibit a variety of the same word beginning with a guttural. The verb *audere* for example, through a later frequentative *ausare*, is of course the origin of the French *oser*, 'to dare.' But this verb in the dialect of Toulon is pronounced *goser* (Schnakenburg, Patois de la France, p. 120, v. 14). *Auri*, 'the ear,' and *audi*, 'hear,' were shown in a recent paper to have for their equivalent in Greek the syllable *κος*, whence *ακουω*, *ηκουσμαι*, *ακοη*, &c., and in Georgian *quri*. *Aut*, it is true, is only an abbreviation of *alterum*, but this brings it into connexion with the aspirated *ἑτερον** and the Latin *ceterum*. Lastly, the verb *augere*, together with the Greek *αυξανω*, &c., seem to be represented by the English verb *wax*, and an initial *w* in English is commonly the equivalent of an Italian *g*.

* Compare *aliquid* and the German *etwas*, which Buttmann has justly pronounced to be one in origin.

APPENDIX *on the Chronology of the Catilinarian Orations.*

The phrase *illa nocte* has been the cause of much difficulty in assigning to the proper days and nights the events with which Cicero's first two speeches against Catiline are concerned. But the use of such phrases as *tonight* and *tomorrow*, in reference to the next coming night and morning, affords a safe and simple clue to the solution of the problem. The meeting of the conspirators at the house of Laeca took place on the night following, a. d. VIII. Id. Nov. This, as Madvig observes, we know from Cic. pro Sulla, c. 18: "Nocte ea quae consecuta est posterum diem Nonarum Novembrium." At that meeting, says Cicero (in Cat. i. 4): "Reperti sunt duo equites Romani . . . . qui . . . sese illa ipsa nocte paulo ante lucem me . . . interfecturos esse pollicerentur." Now these words of narration are consistent with the supposition that the actual words used by the knights were, "Hac ipsa nocte Ciceronem interficiemus;" and the words *hac ipsa nocte*, if used towards the close of the nightly meeting at Laeca's, may without the slightest violence be interpreted as the signifying the night next coming—'this very night,'—that is, the night following a. d. VII. Id. Nov. All the references to time in the two orations will now be found consistent. The first oration was delivered by Cicero in the senate on the VI. Id. Nov., after the attempt upon his life that same morning. On the night following Catiline flies from Rome, and on v. Id. Nov. the second oration is addressed to the people in the forum. Thus, in the first oration, delivered on the VI. Id. Nov., he says (c. 1):—

"Quid *proxuma*, quid *superiore nocte* egeris, ubi fueris, quos convocaveris, quid consili ceperis, quem nostrum ignorare arbitraris?"

Again, i. 4: "Recognosce tandem mecum *noctem illam superiorem* . . . . . Dico te *priore nocte* venisse inter-falcarios in M. Laecae domum . . . . Reperti sunt duo equites Romani qui . . . . sese *illa ipsa nocte* paulo ante lucem . . . . interfecturos esse pollicerentur. Haec ego omnia, vixdum etiam coetu vestro dimisso, comperi; domum meam maioribus praesidiis munivi . . . . exclusi eos quos tu *mane* ad me salutatum miseras."

In the second oration (c. 3), delivered on the v. Id. Nov.: "Omnia *superioris noctis* consilia ad me delata esse sentiunt; patefeci in senatu *hesterno die*.

Again, c. 6: "*Hesterno die*, quum domi meae paene interfectus essem, senatum in aedem Jovis Statoris convocavi; . . . . quaesivi a Catilina, in nocturno conventu apud M. Laecam fuisset necne; . . . . Quid *ea nocte* egisset, quid in *proxumam* constituisset, ... edocui."

The question has been dealt with in this place, because of the interest belonging to the subject of the Catilinarian conspiracy, and because even Madvig, generally so successful in his criticisms, seems here to have failed (Opusc. vol. i. p. 194). Nay, the difficulties which have grown out of the phrase *illa ipsa nocte* have probably had their weight in leading J. C. Orelli to the somewhat extravagant doctrine that three out of the four orations against Catiline are spurious.

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VOL. III. JANUARY 14, 1848. No. 65.

GEORGE SLOANE, Esq. in the Chair.

Ch. Fred. Barnwell, Esq. of Woburn Place, Russell Square, was elected a Member of the Society.

A paper was then read—

"On the Noun, or Name, as an instrument of Reasoning." By Thomas Dyer, Esq.

Philology, in its more extended meaning, embraces not only the grammar of any particular tongues, but universal grammar also, or the philosophy of language. Speech, as the exponent of our thoughts, necessarily becomes the index to our modes of thinking; and hence an intimate connexion subsists between the philosophy of language and the philosophy of mind. Thus metaphysical disquisitions frequently end in little more than the definition of a term; and, on the other hand, philological inquiries often derive much light from analysing the operations of the intellect. But to enter into anything like a general inquiry as to the relations subsisting between the operations of the mind and the manner in which they are exemplified by language, would demand a much greater space than can be here devoted to it, and I shall therefore confine myself to a few observations on nouns, or names.

Names are either individual and proper, or general and common; and in every language the latter preponderate. Yet, though they are constantly in our mouths, it is very difficult to say what they really stand for, or to explain how they assist the process of reasoning. The following passage is quoted as giving some of the latest attempts, by eminent modern writers, to solve these questions:—

"The mind," says Mr. Mill (*Logic*, iv. c. 2. § 1), "can conceive a multitude of individual things as one assemblage, or class; and general names do really suggest to us certain ideas, or mental representations, otherwise we could not use the names with consciousness of a meaning. Whether the idea called up by a general name is composed of the various circumstances in which all the individuals denoted by the name agree, and of no others (which is the doctrine of Locke, Brown, and the Conceptualists); or whether it be the idea of some one of those individuals, clothed in its individualizing peculiarities, but with the accompanying knowledge that these peculiarities are not properties of the class (which is the doctrine of Berkeley, Dugald Stewart, and the modern Nominalists); or whether (as held by Mr. Mill) the idea of the class is that of a miscellaneous assemblage of individuals belonging to the class; or whether, finally, (what appears to be the truest opinion,) it be any one, or any other, of all these, according to the accidental circumstances of the case; certain it is that *some* idea, or mental conception, is suggested by a general name whenever we hear it, or employ it with conscious-

ness of a meaning. And this, which we may call, if we please, a general idea, represents in our minds the whole class of things to which the name is applied. Whenever we think or reason concerning the class, we do so by means of this idea."

I think it will be admitted that this passage does not give us a very clear notion of the nature of an idea represented by a general name; and that it is not encouraging to find so many eminent philosophers differing on what, at first sight, appears so simple a point. The nearest approach to certainty made by the writer himself is, that it is *some* idea; it may be, any of three kinds, or each of them in turn; which last he holds to be the truest opinion. But surely an idea, to deserve the name, must ever be consistent, and at one with itself; and I can therefore hardly agree with Mr. Mill's phraseology when he talks of a general name *representing* anything to the mind; and when he says that "whenever we think or reason concerning the class, we do so by means of this *idea*;"—that is, the vague and shifting idea which he has described. It seems to me that general names, being the result of abstraction, cannot, by reason of their very origin, represent anything but our own modes of thinking. The name is the *sole* result of that operation of the mind which we call abstraction; the *only* object which the mind can lay hold of when pursuing a train of general reasoning. If this were not so, —if general names really presented an idea to the mind,—or rather if, strictly speaking, there could possibly be such a thing as a *general* idea,—then it would follow that we might conduct all our reasonings without the intervention of language; a thing universally allowed to be impossible. We can reason to a certain extent without the use of words, namely, respecting the impressions made on the mind by sensible objects; but this is rather to be called instinct, and is common to the brutes with man. In nature there exists only individual things, in our minds only particular ideas; for an aggregation of particular ideas, or, to use Mr. Mill's words, "a miscellaneous assemblage of individuals," does not constitute a *general* idea, but a *collective* one. The faculty of speech, however, has enabled man to affirm general truths respecting individuals, by means of abstract or general names, which are merely the signs of our conceptions. If we would interpret and realize them, we can do so by taking some individual object; for the individual necessarily possesses the properties of its class; and what may be predicated of man in general, may be predicated of any particular man.

If there be any truth in this account of the matter, the intimate connexion between reason and speech—between the *mens divinior* and the *os magna sonaturum*—appears in its full light. The Greeks indeed had but one name for both (λόγος); and looked upon the art of reasoning as nothing but the art of discourse (διαλεκτική).

Having thus briefly adverted to some of the modern views respecting the idea represented by a general name, let us now turn our attention to the opinions of the ancient world, and to the question of realism and nominalism. And here we shall probably find cause to think that, whatever progress we have made in other branches of

science, we cannot boast of much in this: whence it would appear that the most difficult knowledge for man to attain to is that of the phænomena of his own intellect.

The first dawning of philology among the Greeks may be traced to the age of Socrates and Plato. With the former, as is well known, began a new æra in philosophy. In his youth Socrates had studied physics, as we find Plato making him declare in the *Phædo* (p. 96 A); a passage which, as M. Cousin has pointed out (*Frag. Phil.* iii. p. 141), throws light upon that scene in the *Clouds* of Aristophanes (v. 223 *foll.*) where Socrates is made to say of himself:—

ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

But Socrates soon became disgusted with all the philosophical systems of his time. We learn from Xenophon (*Mem.* i. c. 1. § 14) that he was equally dissatisfied with the materialism of the Ionians, and the more abstract and ideal philosophy of the Eleatics. In short he could find no system that was founded on certain principles, and deduced from satisfactory causes. Once indeed he thought he had hit the right track when he heard Anaxagoras reading a passage in his works in which he ascribed the government and disposal of all things to Mind; but having procured the book and studied it in private, he found that this promising hypothesis was not more satisfactory than the rest, and that the νοῦς of Anaxagoras was a mere idle appendage to a system which ultimately referred everything to the self-agency of matter (*Phædo*, 98 B). He resolved therefore to make a *tabula rasa* of his mind; to obliterate all his former knowledge, if such it could be called, and to begin afresh from his own researches. Two things were now to be considered: first, the object to be pursued; and secondly, the proper method of pursuing it. With regard to the former he determined that the best kind of knowledge was to know himself and his fellow-men; and so, withdrawing himself from the physics and metaphysics of the age, he became the founder of ethics. With respect to the method to be pursued, he had observed that the chief cause of failure in the reigning systems of philosophy lay in the character of the professors; who, rejecting the tedious process of investigation, pretended to explain all things by some wild and arbitrary assumptions. The course he adopted was precisely the reverse. Whilst other philosophers pretended to know everything, he, on the contrary, gave out that he knew nothing; and admitting only the most simple and generally acknowledged truths, proceeded thence by induction to higher and more universal ones (Xen. *Mem.* iv. c. 6. § 15). Here then was an anticipation of Bacon's method, which has performed such wonders for physical science. But Socrates had confined himself to morals; and in this science, in order to arrive at clear ideas, and to reason accurately, it is particularly needful to be well-acquainted with the nature and force of the terms which we employ. Nobody was more convinced of this than Socrates himself; and in a passage of the *Phædo* (p. 100 A) he is introduced describing the importance of words in all our inquiries after truth. But the chief instrument which he used

for this purpose was definition. And so Aristotle ascribes to him the introduction of that method as well as of induction (*Δύο γὰρ ἐστιν ἃ τις ἂν ἀποδοίη Σωκράτει δικαίως, τούς τ' ἐπακτικοὺς λόγους, καὶ τὸ ὁρίζεσθαι καθόλου. Metaph.* xii. 4. Cf. Xen. *Mem.* iv. 6. 1). In other words, he was the first to lay down the rudiments of logic; an art which Plato in the *Theætetus* (179 E) describes the Ionian philosophers as no more capable of using than madmen; and which the metrical form of composition used by the Pythagoreans and Eleatics down to the time of Zeno, would have prevented them from developing.

The introduction of such a method necessarily led to a more accurate investigation of the nature of language, and particularly of general names. Socrates himself was a nominalist: at least Aristotle tells us that he did not consider universals as having a separate existence (*Metaph.* xii. 4). In Plato's dialogues, indeed, we constantly find that philosopher putting his own doctrines on this subject into the mouth of his master. I need cite only one instance, from the *Phædo* (p. 100 C, &c.), where Socrates is represented as affirming that things derive their nature from participating in their universal and self-existent types or ideas. Now this is the very passage used by Aristotle, when refuting the doctrine, to fix it upon Plato (*Metaph.* xii. 5); and thus he is always consistent with himself in affirming that the doctrine belongs to Plato alone. A circumstance, by the way, which shows that caution must be used in taking Plato's character of his master; and which justifies the story told by Diogenes Laertius (*Vit. Plat.*) about Socrates' complaining of Plato's misrepresentations.

Here then was the point of separation between master and pupil. Plato adopted the *method* of Socrates; and it would appear from the following passage of the *Phædrus* (266 C)—though he is here again speaking under the person of Socrates—that he was the first to give it the name of *Dialectics*—*καὶ μέντοι καὶ τοὺς δυναμένους αὐτὸ δρᾶν, εἰ μὲν ὀρθῶς ἢ μὴ προσαγορεύω θεὸς οἶδε· καλῶ δὲ οὖν μέχρι τοῦδε διαλεκτικούς*: a passage, by the way, which confirms Aristotle's account of the recentness of the invention. But Plato went farther than Socrates; and his theory respecting general names became inseparable from, and, as it were, the keystone of his whole philosophy.

In order to trace the steps which led him to his system, we must advert for a moment to the nature of Plato's education. In early youth he had studied under Cratylus (Arist. *Met.* i. 6), a philosopher of the Heraclitean school, but who even exaggerated its doctrines respecting the constant flux of all things: for whilst the Heracliteans held that a man could not go twice into the same river, Cratylus maintained that he could not do so even once (*Ib.* iii. 5). Later in life Plato betook himself to the Eleatics, the chief feature of whose philosophy, which seems to have been partly derived from the Pythagoreans, was subtle disquisitions about Being and Not-being (the *ὄν* and the *μὴ ὄν*), and whether the universe was one or many (*ἕν* or *πολλά*). Afterwards he probably studied the Pythagorean doctrines more at their source; but it was from a mixture of the tenets

of these systems that Plato built up his own, after he had become acquainted with the Socratic dialectics.

It was a persuasion of the truth of the Heraclitean doctrine respecting the instability of the objects of mere sensation, and a conviction that if there was nothing besides these objects—no standard but our own minds, as Protagoras gave out, to which they could be referred—there could be no such thing as knowledge, which led Plato to his theory of ideas. The actual suggestion however proceeded from the doctrine of universals, the fruit of those logical researches which had been lately made. It occurred to him that definitions must concern something else than the mere objects of sense; since otherwise it would be impossible to refer such fleeting things to any common term or standard (.... *τοιοῦτον ὑπέλαβεν ὡς περὶ ἑτέρων τοὺς ὁρισμοὺς τόντους γινομένους, καὶ οὐ περὶ τῶν αἰσθητῶν τινος. Ἀδύνατον γὰρ εἶναι τὸν κοινὸν ὅρον τῶν αἰσθητῶν τινος, ἀεί γε μεταβαλλόντων.* Arist. *Met.* i. 6). But though his theory was suggested, and its tendency determined, by the doctrine of universals, it nevertheless borrowed some of its analogies from the systems of Pythagoras and the Eleatics. The Pythagoreans held that all things resembled numbers, by imitation (*μίμησις*); Plato that they resembled their idea, by participation (*μέθεξις*). Their substance then, that is, the idea, was *one*, as with the Pythagoreans; it was also *Being*, or *τὸ ὄν*, properly so called (Arist. *Met.* i. 6). The way in which Plato transferred the Eleatic doctrine of the *ἕν* and *πολλά* by analogy to his theory of ideas, is explained by himself in the *Philebus*, 15 A, &c.

To recapitulate. The nature of general terms first began to be investigated when Socrates introduced his method of definition. Plato, being so far a Heraclitean as to believe in the flux and dissolution of all sensible objects, adopted his theory of ideas, suggested by the result of definition, in order that definition itself might have something stable to rest on; and his method bears a striking resemblance to the Pythagorean doctrine of numbers, and to the Eleatic development of that doctrine respecting the One and Many; which Plato transferred by analogy to the inquiry whether *species*, or the things represented by general names, are one or many.

What then shall we say? Was Plato a Realist? Or, as it has been recently asserted*, a mere Nominalist; and his famous theory of ideas nothing, after all, but a grammatical solution of the doctrine of universals, clothed in parables and metaphors to veil its too exceeding brightness?

To answer these questions it becomes necessary to take a brief view of the groundwork of his philosophy. Every profound system, nay, every system that pretends to consistency, must be only the development of some simple principle; and Madame de Staël did not put so absurd a question, when she surprised the voluminous German philosopher by asking him to tell her his whole theory in

* In Mr. Donaldson's *New Cratylus*, b. i. ch. 3.

one word. She knew that Bacon, and Descartes, and Newton, and Locke, would have satisfied her demand. Plato would have answered, Idealism.

Platonism is one of the great facts of the world. No system, not laying claim to a divine original, has exercised so much influence on the creeds and speculations of mankind. To be told, then, that it is but a grammatical allegory, is rather startling. I shall endeavour to prove from the leading principle of Platonism that this cannot be so. Such an inquiry does not demand a thorough initiation into the whole of the Platonic mysteries, The qualifications for such a task would be of no ordinary description; for

πολλοὶ μὲν ναρθηκοφόροι, βάκχοι δέ τε παῦροι.

But we may, perhaps, arrive at a solution without aspiring to the rank of an epopt; and we will therefore venture to cross the threshhold and εἰσιέναι θαῤῥοῦντας: for we may confidently add, εἶναι γὰρ καὶ ἐνταῦθα θεούς.

The germ of Plato's philosophy lies in the well-known passage of the *Phædrus* (245 D. *seqq.*) in which the soul is likened to a yoke of winged horses. The passage sets out from the Pythagorean doctrine of the immortality of the soul, based on the power which it possesses of *moving itself*. Were there nothing in existence endowed with such a power, the whole universe would come to a stand. Possessing it, the soul is not only immortal but eternal; that is—to use those inadequate expressions by which alone we can indicate our feeble notions of eternity—it is eternal *a parte ante* as well as *a parte post*. It is subject neither to birth nor to decay; for whatever had an origin, whatever was subject to *becoming* instead of only *being*, was in Plato's view, and not indeed without very plausible and specious grounds, regarded as inevitably liable to dissolution. Thus in its nature the human soul resembled very nearly that of the Deity; from which indeed it only differed in degree. In the myth which we are considering, we find the chariots both of gods and mortals equipped after the same fashion; though the winged coursers of the gods are of a superior breed, and governed with greater skill. Proceeding towards their heavenly banquet, Zeus takes the lead, followed by the other gods in eleven divisions, each accompanied by his train. Every soul that can keep pace is free to join the procession, for the feeling of envy is unknown to celestial minds. Arrived at their destination, they stand upon the outside of heaven; and, as it turns upon its axis, contemplate the region of truth and reality that lies beyond: the world of real existences (τὰ ὄντως ὄντα), and not of those mere appearances with which we are conversant in this mortal state. But the human soul, from the inferior nature of its coursers, is unable to keep constantly on the summit, and thus gets only a partial glimpse of the world of truth. Falling from its empyrean height by the moulting of its wings, the soul comes in contact with matter and animates a body: but none a human body, that has not had at least a partial view of the world of real exist-

ences. For hence it is that it derives all its ideas; recognizing the things it sees in the world from having beheld their prototypes in its former state of being. And thus all knowledge is but recollection.

Fanciful as this sketch may appear, it in reality contains the leading principles of the Platonic philosophy, such as we find them worked out in a more serious manner in the later dialogues. Stripped of its poetical colouring, and reduced to its simple elements, it yields the following tenets:—the divine nature and eternal duration of the soul; its metempsychosis; the existence of another world, where truth and righteousness reign in unsullied purity; and, what is most material to the purpose of this inquiry, a belief in innate ideas; which however are not precisely similar to the innate ideas of the Cartesians*.

Nothing, then, could be more opposite to Plato's notions than the theory which has played so great a part in modern metaphysics; namely, that all our knowledge is derived from sensation. In his days one of the most conspicuous upholders of that doctrine was Protagoras; whose maxim, that man is the measure of all things (*πάντων χρημάτων μέτρον εἶναι ἄνθρωπον*), he takes frequent opportunities of combating. In opposition to it he holds up an interior sense, or eye of the soul (*Resp.* vii. 533 D, &c.); and by way of antagonistic theory, refers to the Deity as the universal standard (*Leges*, iv. 716 C). Nevertheless we are not to suppose that Plato altogether rejected the evidence of the senses. As he owed his education partly to the Ionian and partly to the Eleatic school, so in this matter his creed was an eclecticism between the gross materialism of the one sect and the absolute idealism of the other. He held that the senses were the *occasion* of our knowledge in this world, though not the *cause* of it; or, according to the distinction drawn by Kant, he did not think it a necessary consequence, that because our knowledge begins *with* our experience, it therefore begins *from* it. (See V. Heusde, *Init. Plat.* ii. 40.) We see this clearly expressed in the following sentence of the *Theætetus* (p. 186 D): "Knowledge resides not in our sensations, but in our deductions or generalizations concerning them; for here we are able to grasp truth and the essences of things, which is impossible in the former." (*Ἐν μὲν ἄρα τοῖς παθήμασιν οὐκ ἔνι ἐπιστήμη, ἐν δὲ τῷ περὶ ἐκείνων συλλογισμῷ· οὐσίας γὰρ καὶ ἀληθείας ἐνταῦθα μέν, ὡς ἔοικε, δυνατὸν ἅψασθαι, ἐκεῖ δὲ ἀδύνατον.*)

We cannot doubt then that Plato was acquainted with the process of generalization: that is, he knew that a general name is the result of abstraction, and the comparing together of many individual objects of the same kind. But it does not follow that he took that result to be a mere name, and nothing more. Such an assumption would have been contrary to the whole tenor of his philosophy. Without affirming that nominalism and materialism are necessarily, and under all circumstances, found united, it may at least be said that there is no repugnance between them. The matter, I think, may be stated thus: a materialist cannot be a realist; but a nomi-

* On this subject see Van Heusde, *Init. Plat.*

nalist is not necessarily a materialist. Socrates undoubtedly believed in the being of a God; yet Aristotle tells us that he was not a realist after the fashion of Plato. In fact, he had probably formed no dogmatical conclusion whatsoever on the subject. But with Plato's peculiar notions regarding the eternal pre-existence of the soul, and its participation in the divine ideas, it was impossible that he could be a nominalist. Such a doctrine as his of course does away with the creation of the soul, and lifts man almost to a level with the Deity. But this was no heresy in Plato. He had no revelation to guide him; and, reasoning only from the light of nature, it was the most probable, and perhaps the only tenable conclusion. Even in the Christian world, nominalism, though often unjustly, has generally incurred the suspicion of atheism and irreligion. In the eleventh century, Roscelinus, who, if not the first, was certainly the most distinguished promulgator of nominalism, and who, as M. Cousin observes (*Frag. Phil.* iv. 138), bequeathed to modern philosophy these two great principles: first, that we must not realize our abstractions; and secondly, that the power of the human soul, and the secret of its development, lie in a great measure in language,—was condemned of heresy, because his theory, recognizing only individuals, was thought to be subversive of the Trinity. Yet nominalism, which assisted to produce the Reformation, agrees very well with the doctrine that there is no such thing as innate ideas, but that all our knowledge begins with ourselves; and this doctrine again is in some degree justified by the nature of the soul, as now known to us, and has been held by devout Christians, as Locke. That great philosopher indeed tried to steer a middle course, and adopted what has been called *conceptualism*. But in truth there is no halting-place between nominalism and realism. Conception is but an act of the mind, and all that stands for it is a name. In real existences we have the thing, the mind, and the name; in abstractions and generalizations we have but the last two. How far Locke's theory respecting the origin of our knowledge can be reconciled with his making intuition the basis of all reasoning, it would be beside our purpose to inquire.

But, as I have said, nominalism would have been totally inconsistent with Plato's peculiar tenets. The five following points have been predicated concerning the Platonic ideas: that they were, 1st, the intelligence of God; 2nd, *Entia rationis*, apprehended by the intellect; 3rd, the measures or standards of material things; 4th, the forms of the world; 5th, that in their nature they were incorporeal essences. (See Thompson, *Proleg. in Parm.* xv.)

As the intelligence of God, ideas existed before the creation; just as in a mortal workman design is previous to execution. The world, and all things in it, moral as well as physical, received their forms by participation in the divine idea; in which also the soul of man partook when walking with God (*συμπορευθεῖσα θεῷ, καὶ ὑπεριδοῦσα ἃ νῦν εἶναι φαμὲν, καὶ ἀνακύψασα εἰς τὸ ὄντως ὄν. Phædrus*, 249 C): and thus, when animating a mortal body, recognized the impression of the seal from having previously known the seal itself. Its know-

ledge in this world was recollection of the other, awakened by the sensible objects which surrounded it; and it again arrived at the divine original by stripping the objects of sense of the deceitful appearances in which they were clothed; or, in other words, by seeking their true and constant essences by means of generalization. Thus to deny that the result of generalization was a reality, would, with Plato, have been equivalent to denying the divine intelligence and the being of a God.

A hundred passages, then, such as Mr. Donaldson has produced, would not prove Plato a nominalist. At the same time his realism did not prevent him from making use of general terms for logical purposes, precisely in the same way as the most thorough nominalist. The passage from the *Laws*, x. 895, proves nothing but that he knew a name, and its definition, to be convertible. He must have been aware, for instance, that ἄνθρωπος was a general name, including the whole human race of both sexes; but that would not have prevented him from believing the existence of man, in the abstract. Plato always acknowledges that language is a mere human invention; and general reasoning must have been far advanced before men began to inquire into the nature of the instruments by which they conducted the process. The theory of language, like the theory of any other art or science, was posterior to its practical use. Poems were sung, and speeches were delivered, long before any arts of poetry or rhetoric existed; and men had long used their reason, and correctly too, before treatises were written on psychology or logic. But with Plato, as I have shown, logic was intimately bound up with his peculiar idealism. Hence he even went so far as to think that to deny the reality of ideas would be to overturn the only secure basis of reasoning. This is expressed in the following passage of the *Parmenides*, 135 B:—Ἀλλὰ μέντοι, εἶπεν ὁ Παρμενίδης, εἰ δή γέ τις, ὦ Σώκρατες, αὖ μὴ ἐάσει εἴδη τῶν ὄντων εἶναι, εἰς πάντα τὰ δὴ νῦν καὶ ἄλλα τοιαῦτα ἀποβλέψας, μήδε ὁριεῖται εἶδος ἑνὸς ἑκάστου, οὐδὲ ὅποι τρέψει τὴν διάνοιαν ἕξει, μὴ ἐὼν ἰδέαν τῶν ὄντων ἑκαστοῦ τὴν αὐτὴν ἀεὶ εἶναι· καὶ οὕτω τὴν τοῦ διαλέγεσθαι δύναμιν παντάπασι διαφθερεῖ. Not that I would infer any dogma of Plato's from the *Parmenides*, which I take to be a mere exercise of dialectic subtlety; the former part of it showing the difficulties which attend the maintenance of either side of the question—realism or nominalism. But though he did not express himself in a dogmatic manner, his real opinion is everywhere manifest from the tenor of his works, and it is necessary to the coherence of his system. The *Sophista* perhaps shows his real thoughts as clearly as any of his works. In that dialogue (p. 246 *foll.*) he compares the strife of the realists and nominalists to the Gigantomachia. The latter, rebels against God, assert that that alone exists which testifies its existence to the senses; thus drawing down all things to the earth from heaven and the invisible world, and despising those who think that anything can exist without a body: that is, they were materialists. The realists, on the contrary, hold that certain bodiless εἴδη, sensible only to the mind (νοητὰ ἄττα), are the true essences of things; and regard their

bodies, not as οὐσία but γένεσις. Throughout the piece the realists are defended. *They* are philosophers; the nominalists are sophists. The sophist, taking refuge in the darkness of *Not Being*, is hard to be discovered by reason of the murkiness of his den: the philosopher, arriving at the idea of *Being* from the conclusions of reason, is likewise difficult to be beheld, but from a contrary cause—the brightness of the place in which he dwells; for vulgar eyes are too weak to gaze on the divine. In which simile, as in the *Parmenides*, we have likewise an admission of the difficulties which beset both sides of the question. Then, after several metaphysical and logical distinctions, in the course of which we have probably the first promulgation of the theory of proposition, viz. subject and predicate, which Aristotle adopted in his book περὶ Ἑρμηνείας, we are at length led to the necessity for the being of a God; and that all sensible things must be his work, and not that of an automaton Nature. Then follows that fourfold division of things which we frequently meet with in Plato: two real, two imitative; one of each sort divine, and one of each human. That is, in God, the idea, and the thing created; in man, the thing made, and the thing imitated. And of these the idea is the reality. Thus in this dialogue we see everything traced up to God as its source. He is the author of ideas; and the human soul participates in them when walking with God, and hence remembers them afterwards when in the flesh. And it was from mistaking, perhaps wilfully, this true nature of the Platonic realism, that Aristotle was led to combat it. But the very fact of his attacking it shows that Plato must have held the doctrine. With respect to the passage cited by Mr. Donaldson from the *Republic*, b. x. p. 596 A, we should have seen, had he continued the quotation, that Plato, in conformity with his system, reverts to the first idea, or prototype. Οὐκοῦν τριτταί τινες κλίναι αὗται γίγνονται; μία μὲν ἡ ἐν τῇ φύσει οὖσα, ἣν φαῖμεν ἄν, ὡς ἐγῷμαι, θεὸν ἐργάσασθαι —— μία δὲ, ἣν ὁ τέκτων —— μία δὲ, ἣν ὁ ζωγράφος (597 C).

Having thus endeavoured to establish Plato's realism, and to show the nature of it, it only remains to throw a hasty glance at the sole work of his which professedly treats on language—the *Cratylus*; with a view to see whether it confirms what has been said, or the contrary.

The object of the *Cratylus* is to inquire whether names are merely arbitrary and conventional, or whether they have a real foundation in the nature of things. Hermogenes maintains the former opinion, Cratylus the latter; and Socrates in turn confutes and silences both. Thus the first impression left by the dialogue is that of its being a mere display of that dialectic subtlety for which Socrates was so famous, and the exercise of which actually formed an item in the accusation preferred against him by Anytus and Meletus. Nevertheless I think it contains a dogmatic conclusion, though the discovery of it requires some little attention.

Mr. Donaldson finds it in a passage in p. 439 A: viz. "that as words are merely the images of things, it would be much better, even if we could perfectly learn the nature of things from their

names, to make the truth a criterion as well of itself as of its image." (*New Crat.* p. 73.) But it appears to me that this is not the true, but only a collateral, conclusion. The *Cratylus* is undoubtedly a sequel to the *Theætetus*, and, as such, this is a fair refutation of the Heraclitean doctrine respecting the connexion between the etymology of names and knowledge. But how can it be said to be an answer to the question proposed for discussion in the *Cratylus*, viz. —Are names natural, or conventional?

But to dispose of this part first. We must remark that Cratylus carries his opinion so far as to assert that he who knows the names of things, knows the things themselves for which they stand (*ὃς ἂν τὰ ὀνόματα ἐπίστηται, ἐπίστασθαι καὶ τὰ πράγματα.* 435 E). What were these things of which Cratylus and the Heracliteans talked? The *αἰσθητὰ* of the visible world; things palpable to the senses; things which, according to Plato's theory, were so far from leading to knowledge, that they were in fact the most active causes of its corruption. When therefore Cratylus makes the assertion to which I have alluded, Socrates immediately asks whether there is *another* way of knowing things, or only this? In conformity with his principles, Cratylus asserts that names are the only means of knowing things. Here then was a complete exclusion of the *νοούμενα* of Plato's ideal world—the world of real essences and real knowledge. His first business therefore is to make Socrates refute the assertion that we can know things from their names alone; which he does by laying down the self-evident position, that he who first gave names to things could have had no precedent to guide him, and must therefore have derived his knowledge of them from some other source, that is, from themselves. Hence it was easy for Socrates to conclude that the latter way was the best. *Ὄντινα μὲν τοίνυν τρόπον δεῖ μανθάνειν, ἢ καὶ εὑρίσκειν τὰ ὄντα, μεῖζον ἐστὶν ἴσως ἐγνωκέναι ἢ κατ' ἐμὲ καὶ σέ· ἀγαπητὸν δὲ καὶ τοῦτο ὁμολογήσασθαι, ὅτι οὐκ ἐξ ὀνομάτων, ἀλλὰ πολὺ μᾶλλον αὐτὰ ἐξ αὐτῶν καὶ μαθητέον καὶ ζητητέον ἢ ἐκ τῶν ὀνομάτων.* 439 B. Socrates is now on the high road to triumph. He is not the man to spare a ridiculous adversary: he never leaves him till his discomfiture is complete. What if names were imposed by some who held, like Heraclitus and Cratylus themselves, that things are in a perpetual state of mutability? Could there be anything stable in our knowledge? Would not names, like the things they represent, be nothing but instruments of deception?

Now, in spite of Cratylus's parting compliment, who, when Socrates recommends him to search farther into the matter, replies that he has already done so, and that the result of his share in the discussion has been to think Heraclitus still more in the right—where he doubtless alludes to the dexterity with which Socrates has shown the flux and instability of his own opinions—still there is no reason to say that the conclusions of Socrates are in reality incongruous or inconsistent. He, or rather Plato in his person, might hold against Hermogenes, as he does in the former part of the dialogue, that names are capable of manifesting in some degree the nature of sensible objects—which in this part he calls a *δήλωσις τῶν πραγμάτων*—

and yet be very far from thinking that they lead to that perfect knowledge which exists only in the world of intellect.

It appears to me therefore that Plato steered a middle course in this question, and that he held that words were, to a certain extent, capable of declaring the nature of things: and the passage I would fix upon as the true conclusion of the dialogue is the following, where the doctrine, thus modified, is laid down, and which yields a satisfactory solution to the question proposed: "Since, then, we are agreed on these points, my Cratylus—for I will accept your silence for consent—it necessarily follows that convention and custom must, *in some measure*, contribute to the manifestation of our thoughts by language. To instance in arithmetic: I would ask you whence fit names could be had for every number unless you allow that imposition and arbitrary agreement have *some* authority in establishing the propriety of them? For my part, then, I am of opinion that, *so far as it is possible*, names resemble the things for which they stand, but at the same time, that this same troublesome convention is also necessary to the propriety of names, lest, according to Hermogenes, that attraction of similitude be too absurd," &c.—(Ἐμοὶ μὲν οὖν καὶ αὐτῷ, &c. *Crat.* 435 C.)

Now this agrees with that modified doctrine which I have before shown was held by Plato respecting sensation and intellect. As he attributed something to the former, and much to the latter; so with regard to words, he held that they were in some degree accessory to knowledge as the representatives of our sensations, but not to be compared in this respect with the contemplations of pure intellect.

So far then Plato is consistent; and the *Cratylus* will throw no farther light on the question of his realism or nominalism: for it does not concern general names and definition, but etymology. That to a certain extent Plato thought single words capable of declaring the essences of things, appears (in spite of the bantering tone of the *Cratylus*) from the many instances in which he seriously uses arguments derived from etymologies; as for instance in the *Phædrus* (244 C), where it is maintained that the ancient inventors of names did not regard madness (μανία) as a reproach, or they would not have derived from it the name which they gave to divination (μαντική), the noblest of all arts. And thus Cicero, when describing the method of the older Academics, which he compares with that of Plato, tells us that they not only argued by means of definitions, but from the causes of names, or etymology: "Scientiam autem nusquam esse censebant nisi in animi notionibus atque rationibus: qua de causa definitiones rerum probabant, et has ad omnia, de quibus disceptabatur, adhibebant. Verborum etiam explicatio probabatur, id est, qua de causa quæque essent ita nominata, quam etymologiam appellabant: post argumentis et quasi rerum notis ducibus utebantur ad probandum et ad concludendum id, quod explanari volebant: in qua tradebatur omnis dialecticæ disciplina, id est, orationis ratione conclusæ." (Acad. Quæst. i. 8, 32.)

PHILOLOGICAL SOCIETY.

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THOMAS DYER, Esq. in the Chair.

The following work was laid on the table—" A literal Translation of the Saxon Chronicle:" Norwich, 1819. Presented by Miss Anna Gurney.

Augustus A. Vansittart, Esq., of Trinity College, Cambridge, was elected a Member of the Society.

The following paper was then read—

" English Etymologies:"—*Continued.* By Hensleigh Wedgwood, Esq.

To CURRY, CURRIER.—*Currier*, a dresser of leather, offers a singular coincidence in sound and meaning with Lat. *coriarius*, from *corium*, a hide, with which however it has no etymological connexion.

To curry leather is in truth but a particular application of the Ital. *corredare*, O.-Fr. *conroyer*, to set in order, to dress, to prepare in general. In more modern Fr. the word has been especially applied to the dressing of leather or of timber (Cotgrave); in Spanish to the dressing of cultivated ground—*conréar*, to plough a second time (Baretti).

From the same root the Ital. has *arredare*, O.-Fr. *arroyer*, to *array*, to set in order; whence *raiment*, dress, apparel. To ray or beray, in the sense of dirtying, is either from a different root or a totally different application of the present one.

The simple root may be studied in the Icel. *reida*; Dan. *rede*; Sc. *to red*, of which the fundamental meaning seems to be, to sway, to apply power to any purpose. *At reida sverdit*, to wield a sword. *At reida feit*, to pay money. *At reida til*, to prepare. *To red up*, to furnish. *To red of or from*, to disencumber.

To return to *curry*, a curry-comb is a comb for dressing the coat on a horse's back; and to curry favour is a metaphor from the pleasure taken by the animal in having his hide scratched.

> Thei ben counsellors of kynges, Christ wot the sothe,
> Whow thei *curreth* kynges & her back claweth.—P. P. Crede, c. iii.

So from Dutch *streel*, a curry-comb, we find *streelen*, to flatter; " blandiri molli attactu" (Kil.). The latter half of the expression *to curry favour*, affords a striking instance of the way in which, when any element of a word or a sentence becomes obsolete, or ceases to be understood, it gets insensibly changed in speaking or writing for a living element of similar sound that may best seem to complete the meaning. Thus *life-lode*, a maintenance, or way of life, from *lad*, A.-S.

a way, when the latter syllable was no longer understood, became *livelihood*. So also the Saxon *ea-lond*, when the force of the first syllable was forgotten, became *island*, as if it were derived from Fr. *isle* from *insula*. So too we have *pent-house*, originally *pentice*, from Fr. *apentiche*, a sloping shutter, Ital. *pendice*, the slope of a hill. So *cause-way* from *chaussée*.

To curry *favour* is in like manner (as Mr. Douce has pointed out) a corruption of *favel*, from *fauveau*, a dun horse. "Tel estrille *fauveau* que puis le mord" (Cotgr.), Such a one curries Favel—does another a service—and gets a bite for his pains;—a proverbial expression for an ungrateful return of a favour.

In the graphic language adapted to proverbs any common colour was used indifferently to express a horse in general, as in the examples cited in another place by Mr. Douce: "Nothing is bolder than blind *Bayard* that falleth oft in the mire:"—

> Then gan our hoste to jape and play,
> And said, Sires, what? '*Dun is in the mire.*'—Chaucer.

To curry favel was used in the like proverbial manner for coaxing or flattering—

> And all astaunce she lovid him well, she toke him by the swere (neck)
> As if she had learned *curry favel* of some old frere.—Chaucer.

Tether, Tier, Team, Teem.—Frisian, *tudder*; Bremish, *tider, tier*; Du. *tuyer*, a *tether*; *tuyeren*, "pecora in pascuis nectere continuato ordine" (Kilian). It seems that in the unenclosed pastures it was the custom to let the cattle feed tethered together in a string. Hence *tuyer* came to be used in the sense of the O.-Fr. *tiere*, rank, order, line, a *tier*, as of barrels or guns; "series longa rerum connexarum" (Kil.).

In A.-S. we find the same image employed to designate the line of descent from father to son: *tuddor*, progeny, whence *tyddrian*, to beget.

By a similar analogy from Isl. *taumr*; Fris. *toom*, a rein, we have A.-S. *team*, anything following in a row (Bosworth), a *team* of horses. Hence a succession of children, progeny, race. *Tyman*, A.-S. to *teem*, to beget children, to bring forth in abundance.

Apron. The etymology of several words in English has been obscured by the loss or addition of an initial *n*, a modification too widely spread in most of the modern European languages to allow us to suppose it founded on a confusion of the initial *n* with the final *n* of the indefinite article *an, un, ein*.

If we take the word *apron* as it stands, it is impossible to guess at its origin; but the moment we recognise it under the shape in which it is used by Chaucer, *napron*, we at once admit the soundness of the etymology pointed out by Mr. Douce, viz. *naperon*, from *nappe*, a cloth.

Umpire.—The parentage of *umpire* may be cleared up in the like manner. Blackstone suggests *imperator* or *impar*, and other guesses have been made, but the old spelling *nompeir* leaves no room for doubt:—

They (the two arbitrators) couthe nouht by here conscience agree for
Till Robyn the ropere aryse thei bysouhte [treuthe,
And nempned him a *nompeyr* that no debate were.—P. P. Vis. 2. 107.

From the O.-Fr. *nompair*, uneven, odd.

EYAS, NIAS.—A nestling hawk. Here the *n* is evidently original. Ital. *nidiace*, Fr. *niais* from *nidus*.

ADDER.—A.-S. *næddre*. "Hissing as a *næddre* doth" (Sir John Mandeville). Here too the *n* seems to have been lost, notwithstanding the very plausible derivation from Isl. *eitr-orm*, a venomous snake, from *eitr*, venom, A.-S. *ator*. But in Isl. we also find *nadra*, *nadr*, a viper; and the same word in Welsh and Irish. Perhaps the root may be indicated by the Isl. *nötru-gras*, a *nettle*, "quod lacerat cutem" (Rask), from *nötra*, to shiver.

In German both forms have been preserved, *natter*, and *otter* or *atter*; in Du. and Low-Germ. *adder*.

NEWT, EFT.—Here the *n* would seem (from the A.-S. *efeta*) to be an encroachment, and the animal is still called *eft*, *evet*, or *eff*:

In that abbeye ne entereth not no flye,
Ne todes, ne *ewtes*, ne such fowle venymous bestes.
Sir John Mandeville.

AUGER, NAUGER.—*Eueghur*, *nevigher* (Kil.); Germ. *nepper*, *nebber*, *nebinger*; A.-S. *naf-gar*, *naf-bor*; Isl. *nafar*. Perhaps the root may survive in the Prov. *nafrar*, Fr. *navrer*, to pierce or wound.

AWL, NAWL.—

Canst thou put a ring in the nose of [Leviathan] or bore his chaftes through with a *naule*?—Bible 1551, in Richardson.

It is not easy to say which is the original form. Perhaps they may be really independent words, as we have in Isl. *alr* (masc.), an awl; *naal* (fem.), a pin or needle.

IKIL, NYKIL (Prompt. Parv.), an ice*icle*; A.-S. *gicel*; Germ. *kegel*, anything tapering to a point, a peg; *keil*, a wedge; Fr. *quille*, a ninepin; *quill*.

We have also the *umbles* or *numbles* of a deer, certain portions of the entrails; and *nuncle*, *naunt*, *neme*, from *uncle*, *aunt*, and *eme*; *Ned*, *Nauncy*, *Nell*, and *Noll*, from *Edward*, *Ann*, *Ellen*, and *Oliver*.

In Fr. we may cite *nombril* from *umbilicus*; in Ital. *ninferno* for *inferno*; *naspo* and *aspo*, a reel or hasp; *nivello*, answering to Eng. *even*; in Spanish *naranja*, an orange. In Danish, the *nave* of a wheel becomes *aaf*; the Germ. *nar*, *narbe*, a scar, becomes *ar*; Isl. *ör*. In German and Dutch we have many examples; in the former *igel*, *nigel*, a hedgehog; *ast*, *knast*, the knot of a tree; *assel*, *nossel*, a woodlouse; *nest*, *escht* (Schmeller), a nest; *ombrell*, *nombrell*, an umbrella. In Dutch we have *neere*, *aere*, a floor; *æcke*, *næcke* (Fr. *nacelle*), a boat; *niespen-boom*, *espen-boom*, an aspen-tree; *neernst*, *eernst*, earnest; *nuchte*, early, A.-S. *uhte*, Low-Germ. *ucht*.

SLATE.—In O.-E. and Sc. written *sclate*. O.-Fr. *escaille*, from their lying over each other like the scales of a fish. The step from *scale* to *sclate* (which is not an easy one) seems to have been made

by means of the verb *escailleter*, to cover with *escailles*, as *tacheter*, to speckle or cover with spots, from *tache*, a spot, without the intervention of a diminutive *escaillette*, of which we find no traces. So *moucheter* from *mouche*.

Escailleteur (Roquefort), a slater.

STINK, STENCH.—The meaning of *stink* in all the Teutonic tongues has degenerated from the signification of smell in general to that of an offensive smell. "Blosman stences" (Cædmon), blossoms of fragrance.

The primitive image seems to be that of a point *sticking* up out of the surrounding surface. Hence Isl. *stöckva*, to spring, to go or drive sharply out, to sprinkle. Sw. *stinka*, to spring, "cum impetu ferri" (Ihre). *Stink-fiader*, a steel spring.

> Pyl oc byssostenar myckit *stank*.
> Sagittæ ac lapides densè volabant.—Ihre.

The Danish and A.-S. verbs *stænke*, *stencian* (in the causative form), to sprinkle, to scatter, would correspond to neuter verbs *stinke*, *stincan*, signifying to spread abroad, to pervade. Compare the causative *sprengan*, to sprinkle, with the neuter *to spring*, as used by Chaucer:—

> The death of Agea *sprang* about the town.

Danish *stænk-regn*, a mist. From the notion of *exhaling*, *spreading abroad as a vapour*, to that of *smelling*, the transition is obvious. Compare *rauch*, Germ. a mist or smoke, with *riechen*, to smell.

To PIDDLE.—To act or deal in a small way (Richardson). From the Dutch *peghelen*, to gauge or measure; and hence, "modicè sive parcè dare" (Kilian), to give by driblets.

The verb *pegelen* or *peilen*, to gauge or sound (from whence *pilot*, the man who directs the course of the ship by reference to soundings), is derived from the ancient practice of making vessels for containing liquids with certain measures marked off in the inside by *pegs* or pins. By these it was the custom of our ancestors, in their drinking bouts, to measure the feats of the topers. Hence the Danish expression *at dricke til pæls*, to drink against one another, measure for measure; explaining Anselm's injunction, "ut presbyteri non eant ad potationes, nec *ad pinnas* bibant." (Eadmer, 101.) The other half of the word pilot (Du. *loots*, Swed. *lots*, a pilot) is often erroneously referred to the Dutch *loot* or *lood*, a plummet or sounding-lead. It is in reality identical with the former half of the O.-E. *lodes-man*, *lode-star*, *lode-manage*, from A.-S. *lad*, a way; Isl. *leid*, gen. *leidar*, whence *leidar-steinn*, *leidar-stiarna*.

In what precise order the A.-S. *lad*, and *lædan*, to lead, as well as A.-S. *lithan*, Isl. *lida*, to be borne along, to pass, to *glide*, are related to each other, it may not be easy to determine. The Isl. *reida* above-mentioned, compared with the neuter *rida*, to ride, and the substantive *road*, seem to afford an instance of three words related in the same manner, and perhaps it is only a modification of the same root in the two cases.

" Riiden op het iis" (Kil.), to slide on the ice; " reida hey à hestinom," to carry hay on a horse. So we speak of *leading* hay or corn, for carrying it home.

Carouse.—From the Dutch *kroes*, a cup, whence *kroesen*, *krosen*, to tipple; *bekrosen*, drunk, *in his cups*.

An *a* is inserted in like manner between the mute and liquid in *gally-pot*, from the Dutch *gley-pot*, an earthen vessel, from *gley*, clay.

The O.-E. *rouse*, in the sense of a bumper, is probably quite unconnected with *carouse*, but is referable rather to the noise by which the toast was accompanied.

Crone.—An old woman—a term of contempt. Fr. *charogne*, in Picardy pronounced *carogne*, Dutch *karonie*, a carcase, *carrion*. " Hominem nihili," says Kilian, " Celtæ vocant vulgo *carognia* tanquam cadaver belluæ alicujus ejectum." From *caro*, *carnis*.

Beggar, To Beg.—Skinner's suggestion of *bagger*, from the bag in which they put the produce of their begging, sounds improbable enough in the first instance, but we find in our early authors such frequent mention of the *bag* as the characteristic feature of a beggar's accoutrement, as to give some support to the derivation:

> Ac beggers with bags that faiteth for hure lyflode,
> Reicheth nevere the ryche thauh suche lorelles sterven.—P. P. 10.

Speaking of wandering lunatics and contrasting them with beggars, the same author says—

> For they bereth no bagges ne non botels under clokes,
> The which is Lollaren lyfe.

Again:—

> Bagges and beggyng he bad his folk leven.—Creed. D. iv.
>
> That maketh beggars go with bordon and bagges.
> Political Songs, 150.

We find no corresponding word in the other Teutonic dialects, and the only A.-S. verb at all resembling it is *be-agan*, to receive:—

> Gif man frigne mannan ofsleath, cyning 50 scillingas to Drihtin *beage*—habeat vel recipiat.—Hickes, Diss. Epistolica, 89.

As far as the sense is concerned, the derivation from this source might be possible, as we have the Italian *accattatore*, a beggar, and *accattare*, to get or obtain, from *captare*. So Danish *tigger*, a beggar, from Isl. *thiggia*, Sw. *tigga*, to accept, receive. But the accent on the *a* in *beágan* would be too strong to allow it easily to degenerate into *beg*.

Hassock, Tussock.—It appears from two passages of Dugdale, which Ducange was unable to explain, that *hassock* was formerly used to designate what we should now call *tussock*.

> " Ab illo vero exitu de Birchemere per transversum marisci usque ad tertium *hassocum* a firmâ terrâ in aquilonali fine de Higgeneie et sic deinde per omne tertium *hassocum*."

"Pastores vero nostri super exteriores *hassocos* versus Walton inter pratum et mariscum debent stare et animalia sua usque ad pedes suos venire permittere."

These *hassoci* were doubtless the *tussocks* or large dense tufts of sedge (*Carex paniculata*) that stand up in a foot or more of water, affording a solid footing in the wettest bogs, and resembling a good deal the hassocks on which we kneel in church.

The root of *tussock* may be found in the Fr. *tasse*, a tuft of grass; *tasse de foin*, a bundle or truss of hay (Cotgr.); hence *tassel*, a little bundle or bunch of silk or the like. To *toss*, to throw (for which purpose it is necessary that the thing tossed should be compacted together into the form of a bundle). It is extremely probable that the word *truss* itself may be merely a slight modification of the same root. *Truss*, a bundle; to *truss*, to snatch or gather up, to bind together, to carry away. The loss or insertion of an *r* after a *t* or *p* is frequent enough: compare Germ. *sprechen*, to *speak*; Sw. *spreckla*, to *speckle*; *thrutna* and *tutna*, Isl. to swell. Trut! (Cotgr.) *Tut*! *Tartufo*, Ital. a *truffle*.

Trousser un verre de vin (Cotgr.), to *toss* off a glass of wine.

To *tussle* might then be explained as the frequentative of *truss*, to pluck and clutch at each other, as in trussing up a thing. See *turse* (Jamieson).

If we could understand how a Spanish word could become sufficiently naturalized in English to acquire the Saxon termination in *ock*, we should find a satisfactory root for hassock in the Sp. *haz*, *haze*, a bundle of straw or of brushwood, corresponding to the Provençal *fais*; Fr. *faix*, a bundle, from *fascis*: "No valon un *fais* de palha"—"Ne valent une *faix* de paille" (Raynouard), They are not worth a whisp of straw.

Fitchet, Fitchew, Fitch.—Fr. *fissau*; Du. *fisse*, *visse* or *vitsche*, the polecat, the fur of which is light yellow underneath and dark brown at the surface, probably from *féh* (Schmeller); A.-S. *fah*, particolored; varius, pictus, multicolor. *Die veh* (Schmell.), mus varius, or its skin. "Caputium de pellibus *variorum* vulgariter de *veho* suffultum," lined with *fitch*. "Edles Gefill als Zobell, Marder, *Vechen*, Hermelin."

In like manner from *varius* came the Fr. *vair*, a rich fur of ermines powdered thick with blue hairs (Cotgr.), and *menu-vair*, minever or lesser vair.

To Pamper.—Bavarian *pampfen*, to stuff: "sich an- oder voll-pampfen" (Schm.), to stuff oneself with food, especially such as is made of meal—the most obvious way of pampering a child; from *pap*, the first food of children. So *pamphlet* from Sp. *papeleta*, a little piece of paper to annote something upon (Baretti); Du. *pampier* for *papier*.

Whortleberry, Whorts, or Hurts.—Bilberries. A.-S. *hiortberia*, a hart- or stag-berry. Our native berries are mostly called from some wild animal, as crow-berry, partridge-berry, cran-berry (crane-berry), bear-berry. There is no doubt that goose-berry has, as Junius suggests, nothing to do with a goose, but is a corruption

from the Dutch *kroes-*, *kruis-*, *kroesel-besie* (from whence the Fr. *groseille*), uva crispa, from the erect hairs with which the fruit is covered: *kruis-hair*, curly hair. Compare Ital. *riccio*, a hedgehog; *ricciuto*, curled, where we see the notions of erect bristles and curls in like manner confounded together.

Toad.—Fris. *trutz*, from *trutte*, to swell, to *strut*. In other parts *tutz*, *tutze* (Outzen); and we have the like variation in the verb from whence it is derived; Isl. *thrutna*, *tutna*, to swell; *tutinn*, swollen.

"Bufo φυσαλος a Græcis dicitur a φυσαω inflo, quia immaniter inflari solet." (Forcellini.)

To Enhance.—Often erroneously referred to the Fr. *hausser*, to raise. It is in reality the Provençal *enansar*, avancer, élever (Rayn.), from *enans*, *enant* (in antea), en avant, par avance:

> Who nought aghast his mighty hand *enhaunst* (drove forwards),
> The stroke down from her head unto her shoulder glaunst.—F. Q. i. 1.

Fellow.—Formerly written more correctly *felaw*. Isl. *felagi*, from *fe*, money, and *lag*, community. *Sam-fie-lag-skap*, partnership, laying together of goods. "At leggia *lag* vid ein," to enter into partnership with one.

We find also *fisk-lagi* (Luke v. 7), a partner in fishing; *brod-lagi*, an associate at table, a companion.

Capstan, Capstern.—Fr. *cabestan*; Sp. *cabestrante*. As most of our sea-terms are derived from the Northern nations, it is probable that the present name may originate in the Dan. *haspen*, Germ. *haspelen*, to wind; whence *haspe-vinde*, *haspel-gestell*, *haspel-baum*, a capstan. The corresponding term in A.-S. would be *haspe-treo* or *hæpse-treo*, which might easily degenerate into *capstern*.

Husk.—Dutch *huysken*, a little house. "Theca, loculus in quo aliquid reconditur," the husk of corn (Kilian).

So Dan. *naale-hus*, a needle-case; and in like manner the natives of New South Wales call everything a *gunyon* or house that is appropriated to contain another, as a pipe-case (Meredith).

Tallow.—Solid fat; Isl. *tolg*, from *tolga*, to congeal; *tolgadr*, frozen over.

Flint.—A.-S. *id.*; Old Germ. *flins*; Fris. *flen*, *flan-steen*, from *flán*, an arrow or javelin; Isl. *fleinn*; because this kind of stone was formerly used for arrow or javelin heads.

Ore.—From Dan. *aare*, Isl. *ædur*, Germ. *ader*, a vein. Hence a line of different colour or constitution from the material in which it is contained. *Vand-aare*, a stream of water; *solv-aare*, a vein of silver. Subsequently applied to the earthy condition in which metal is found in the vein.

To Spell.—Fr. *épeler*, Du. *spellen*, from *spelle*, Ital. *spillo*, a needle or thorn, a splinter; whence *to spell*, to pick out letters one by one as with a needle. That it was actually the custom to make use of some pointed instrument in spelling appears from the Promptorium Parvulorum.

> *Festu* (*festuca*), a straw to point with.
> *Festu*, to spell with, *festuca*.—Palsgrave.

Gore.—Isl. *gára*, to rend. In this sense we speak of being *gored* by a bull. The *gore* of a gown is only a different application. In order to make a garment larger downwards, it is rent from top to bottom, and a triangular slip inserted with the small end upwards, when the piece inserted acquires the name of the *gore* or rent into which it is let in.

In Sc. and Dan. a narrow slip rent off from a piece of cloth is called *gair, gaare*. A *gairy* cow is a striped cow; the *Gair-loch*, a long strip-shaped loch.

Barbican.—Antemurale. A defence before a gate; originally apparently a projecting chamber or window above from whence the entrance could be defended, or persons approaching it be submitted to inspection.

It is generally allowed to be of Eastern origin, but has not been satisfactorily traced to any Arabic name. It seems probable it may be a corruption of the same word of which *balcony* is a more correct version, from *bala-khaneh*, upper chamber. The chamber above the gate in an Eastern caravanserai is still, according to Rich, called *bala-khoneh*, and this is exactly the position which, in a fortified place, would be occupied by the barbican. If we compare the various modes of writing the word from whence our *belfry* is derived, and especially the two, *bel-fredum, bertefredum*; or the Italian *ber-tresca, baltrescha*, a turret;—we shall find nothing startling in the conversion of *bala-khaneh* into *barbacana*. It must be remembered that the word would be first introduced by rough soldiers who met with the thing itself in the hands of enemies whose language they did not understand.

Balcony was probably a much later introduction by better instructed persons, from the civil life of the Orientals.

Jest.—Sp. *chiste*, which is used in the first instance to represent a sound just audible, without meaning in itself, but used for the purpose of enjoining quiet; like the Latin *st*! Ital. *zitto*! our *hush*! *whist*! *whish*! "*Calla, no chistes*!" Hush! be silent. "*Ni chistar ni mistar*," to be quite silent, not to let a whish be heard. "*No decir chus ni mus*."

The same idea is conveyed in other languages by the sounds *mum, mut, muk*:—

Han gav ikke en *muk* fra sig.—Molbech. He did not utter a sound.

> Thou might bet mete the mist on Malvern hulles,
> Than get a *mum* of hure mouthe till moneye he hem shewed.
> P. P. 1. p. 8.

Latin *mutio*, Gr. μυζω, to *mutter*.

In Italian *non far ni motto ni totto* corresponds exactly to the Sp. *non decir chus ni mus*; Gr. μυζειν μηδε γρυζειν; Lat. ne mutire quidem.

Now *motto* is subsequently applied, exactly as *chiste*, to a jest—facetiæ, jocus, dicterium (La Crusca). The train of thought se to consist in considering a jest as uttered for the sake of r

laughter merely, and not of communicating thought—as mere sound. Compare Sp. *zumbar*, to hum, also to jest, to banter; as we say, Now you are humming me; I am to take your words as if they had no meaning. So in Italian, *buffo*, a puff of wind; *buffare*, to jest.

BANNER, BAND.—From *ban* or *band*, a banner, was formed Ital. *bandiera*, Fr. *banniѐre*: "Vexillum quod *bandum* appellant." (Paulus Diaconus in Duc.)

The origin indicated by Ihre is doubtless the true one, viz. *bandwo* (Ulph.), a sign, an intimation made by *bending* the neck or arm. Isl. *benda*, to bend, to beckon:—

> Og thier *bentu* siinum Fisk-lögum.—Luc. v. 7.
> And they beckoned to their partners.

The main purpose of the banner was as a *mark* for the troop to rally round. Hence it was called *signum*, σημειον, and *merki* in Isl.

The scholiast of Gregory Nazianzen in Duc. observes: τα καλουμενα παρα Ῥωμαιοις σιγνα και βανδα ταυτα ὁ Αττικιζων συνθηματα και σημεια καλει.

From signifying a 'banner' the word was early applied to the troop which assembled round a common banner. "Bandus," says Muratori (Diss. 26), "tunc (in the ninth century) nuncupabatur legio a bando, hoc est, vexillo." It thus appears that our *band*, as of robbers or the like, has nothing to do with the notion of being *bound* together, with which it is commonly connected.

"In exercitum *bannire*" was to call the male population to their *bans* or standards, and as this would be the most striking instance of a public proclamation among a barbarous and warlike people, it is perhaps the origin of the use of the word *ban* in the sense of proclaiming in general: A.-S. *bannan*, *abannan*, to order, command; *abannan ut*, to call together, to assemble; Isl. *banna*, to prohibit, to denounce; Ital. *bandire*, to *banish*; *bandito*, a banished man, an outlaw, a *bandit*; Sp. *bando*, a proclamation.

STIFLE, SMOTHER.—The idea in both these words is fundamentally the same, viz. that of suffocation by dust or vapour. From Germ. *staub*, Dan. *stov*, dust, we have Germ. *stieben*, *staübern*, or *stöbern*, Dan. *stove*, to fly in dust, to fill the air with dust; hence to *stifle* (corresponding exactly with the Germ. *stöbern*, only forming the frequentative with an *l* instead of an *r*), to smother with dust.

Again, we find Dan. *smule*, a morsel; *smull*, dust; *smuldre*, to fall away to dust, to *smoulder*; and *smoulder*, *smowder*, *smother*, Du. *smoor*, is subsequently applied to the thick smoke arising from things burning in a smouldering way. Hence to *smother* or *smoor* is to suffocate by smoke or dust, and subsequently to kill by stopping the breath in any way. A.-S. *smoran*, *asmoran*, to smother or strangle.

In like manner, from Dan. and Du. *damp*, steam or smoke, *dæmpe*, [illegible], to choke, quench, extinguish, to *damp* the fire. "Der grosse [illegible] das herumstehende korn," That great tree smothers, [illegible] the corn about it (Ludwig's Germ. Dict.).

To ALIGHT.—The metaphor in the expression of *lighting* on a thing, for finding it, meeting with it, may be illustrated by a similar use of the term among the New Hollanders. "'Well, me and Hougory go look out for duck, aye, aye. Bel *make a light* duck!' Which rendered into English would be, 'we don't see any duck,' [don't light on any]."—Mrs. Meredith, New South Wales. From seeing a thing to laying our hands upon it is an easy step.

"I hope by this time the Lord may have blessed you to *have light upon* some of their ships."—Carlyle, Cromwell, ii. 384.

The term was next applied to descending bodily upon a thing like a ray of light, as when we speak of a bird lighting on a tree. But the act of descent may be considered chiefly with reference either to the object on which we light, or the position from whence we descend. In the latter point of view we speak of alighting from a carriage, from horseback.

PHILOLOGICAL SOCIETY.

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T. HEWITT KEY, Esq. in the Chair.

The following works were laid on the table:—

"An Examination of the Grammatical Principles of Professor von Ewald of Tübingen, as put forth in his Hebrew Grammar and elsewhere; also of the Defence of himself against the charge of certain Plagiarisms committed by him on the Hebrew Grammar of the Author," &c. By Samuel Lee, D.D., Reg. Prof. of Hebrew in the University of Cambridge: London, Seeley, 1847.

A paper was then read—

"On the Nature and Analysis of the Verb." By the Rev. Richard Garnett.

It is well known that there has been great difference of opinion among philologists as to the priority and relative importance of the different parts of speech, as they are commonly classified by grammarians. Nearly all have concurred in regarding nouns and verbs as the two principal classes; and though a few, among whom may be specified M. Court de Gebelin and Professor Lee, have maintained the necessarily higher antiquity of the noun, the opinion of those who consider verbs as the roots of all language appears to have met with more general acceptance.

In certain languages, for example in Hebrew, Arabic and Sanscrit, the primitives or roots have been diligently collected, and those roots are generally regarded either as actual verbs, or, at all events, more closely allied to verbs than any other part of speech. There is again much discrepancy of opinion as to what constitutes a verb, and in what essential particular it differs from a noun. The definitions most commonly given are, that its essence consists in expressing *motion*, or *action*, or *existence*; and most grammarians seem to be possessed with the idea that the verb is endowed with a sort of inherent vitality, making it to differ from a noun much in the same way that an animal does from a vegetable. It is believed that not one of the above theories will bear examination. There are many verbs which express neither motion, action, nor existence, but their exact opposites, while at the same time many other words express those ideas with precision without being verbs. Moreover all words, whatever they may signify, being mere sounds, expressed by the same vocal organs, it is hard to see how one can be possessed of more vitality than another. They may *represent* life or action something in the same way as pictures or statues do, but they cannot themselves partake of those attributes.

It is believed that much of the misapprehension and error prevalent on this subject has originated in confounding the *finite verb*

with the root from which it is formed. It has been admitted that the essence of this part of speech consists in predication or assertion, a view to which no objection can be made. But this immediately destroys its claim to be considered as a primitive element of speech. There can be no predication in the concrete without a given *subject*; every verb therefore must have its subject; that is, speaking grammatically, it must be in a definite person. The term expressing this person is an element perfectly distinct from the root; and when it is taken away, there is no predication and consequently no verb. In short, a verb is not a simple, but, *ex necessario*, a complex term, and therefore no primary part of speech.

It may be said that though the Semitic and Sanscrit roots are not actually verbs, they are capable of becoming so by the aid of certain adjuncts, and therefore may be regarded as verbs *in posse*. Admitting this to be true, it is no special peculiarity of the words in question. In Sanscrit, almost any noun may become what is called a denominative verb; and in Basque and many American languages, not only nouns, but adverbs, conjunctions, in short, nearly all terms in the respective vocabularies, may be conjugated through a long array of moods and tenses. If therefore there is any occult principle in Sanscrit or Semitic roots, predisposing them to become verbs, it is by no means their exclusive property, any more than liability to electric influences is peculiar to metals.

Philologists who admit the greater antiquity of nouns, and regard verbs as formed from them, commonly analyse the latter as consisting of a noun connected with a subject or nominative by means of a verb substantive understood. This theory is totally untenable, for the plain reason that it involves the logical absurdity of identifying the subject with the predicate. "Ego (sum) somnium" can by no legitimate grammatical or logical process be brought to mean "ego somnio," any more than "ego (sum) navis" could denote "ego navigo." Yet it is not possible to find a better solution, so long as we entertain the currently received notions of the form and nature of the pronominal subject, and regard the predicate as a simple noun in apposition with it. We believe that this popular view of the subject has tended, more than any other cause, to obscure the true nature and origin of the verb. Grammarians have not been able to divest themselves of the idea that the subject of the verb must necessarily be a nominative; and when it was ascertained that the distinctive terminations of verbs are in fact personal pronouns, they persisted in regarding those pronouns as *bond fide* nominatives, abbreviated indeed from the fuller forms, but still performing the same functions.

The writer has long felt a conviction that the usually received theory can neither be reconciled with the principles of logic, nor with the actual phænomena of language. Some of his ideas on the subject were submitted to the public in an article printed in a well-known periodical in the year 1836. In this, an opinion was advanced that the root or predicative part of a simple verb is, or ori-

ginally was, an abstract noun, and that the personal terminations are pronouns—not however nominatives in apposition, but *in regimine*, or oblique cases. This idea was grounded in the first instance on an induction from the actual phænomena presented by the Welsh language. Edward Lhuyd observed, a century and a half ago, that the personal terminations of verbs in Cornish are manifestly pronouns; and in our own time Dr. Prichard, in his 'Eastern Origin of the Celtic Nations,' has made the same remark respecting the Welsh. But it was observed in the article already alluded to, that the terminations in question have not in Welsh, as might be expected, the *forms* of nominatives, but those of oblique cases—precisely such as appear in combination with prepositions, or under the regimen of nouns. It was also shown that this connexion *in regimine*, assuming it to be real, furnishes a sufficient copula between the subject and the predicate, which no ingenuity can extract from a nominative in apposition with a simple noun. The possibility of a combination of this sort assuming the functions of a verb, was further shown by a remarkable instance from the Syriac. In this language a periphrastic present tense is formed by combining the plural of the abstract substantive *ith* = existence, being, with the oblique cases of the personal pronouns: e. gr. *ithai-ch*, existentiae tui = es; *ithai-hun*, existentiae illorum = sunt.

The analysis of these phrases is clear and certain. *Ithai* is unequivocally a noun substantive, in the plural number, in the construct form and in regimen of a pronoun in an oblique case, answering to our genitive, while we find that the combination of those elements is equivalent to a word commonly supposed to lie at the root of all verbal expression. Another remarkable instance is furnished by the Feejee language. In this, besides the ordinary Polynesian verb formed by a combination of the root with prefixed particles and pronouns, there is a more simple one arising out of the union of a noun with a pronominal suffix *in obliquo*. Thus *loma*, literally denoting *heart*, and metaphorically *mind, will*, is regularly employed in conjunction with the genitives of the personal pronouns in the sense of the Latin verb *volo*: e. gr. *loma-qu*, literally, heart of me = I will; *loma-munu* = thou wilt; *loma-na* = he will; *loma-mudou* = ye will or wish.

The above instances, to which multitudes of similar ones might be added, are decisive as to the *possibility* of the functions of a verb being performed by a noun in combination with the oblique form of a pronoun, and they moreover include categories commonly regarded as peculiarly essential to the part of speech at present under consideration. *Being* and *will* are usually regarded by metaphysical grammarians as the two ideas necessarily inherent in the verb, and in fact constituting the difference between it and the noun. But, if *beings of me* can be made equivalent to *I am*, and *heart of me* to *I will*, it follows *à fortiori*, that any other verbal category may be enunciated in a similar manner.

It is not meant to be asserted that every finite verb in every language is capable of being analysed in precisely the same manner.

At present it is only contended that a noun in construction with a pronoun is *capable* of being employed as a verb, and that there is no lack of instances in which it actually is so. It is also clear that if verbs are necessarily complex terms, they cannot be the primordia or roots of language, and that the definitions usually given of them are erroneous or incomplete. The true definition of the verb appears to be, that it is a term of relation or predicate in grammatical combination with a subject, commonly pronominal. In some languages, any word in any given part of speech is capable of being made the basis of a verb, and of being regularly conjugated through moods, tenses and persons; in others this license is considerably restricted. Generally speaking, simple abstract nouns are the most convenient materials, and may be regarded as the basis of the oldest forms, but prepositions and other particles are equally capable of being employed. The form of the combination between the predicate and its pronominal subject may also vary according to circumstances and the genius of particular languages. To specify every actual modification would require an analysis of all languages spoken on the face of the globe; but most of those which have been examined appear to be reducible to two leading classes: 1. abstract nouns, and occasionally other parts of speech in grammatical connexion with pronominal subjects in oblique cases, analogous to the examples already given; 2. participles, or *nomina actoris*, in construction with a subject in the nominative, or more rarely in the instrumental, ablative or locative case. This latter class comprises the Tibetan, Mongolian, Basque, and many other languages; and is not unknown in Indo-European and Semitic. As a general rule it may be stated, that if the predicate is a nominative, the subject is *in obliquo*; and conversely, if the subject is nominative the predicate is an oblique case, a participle, or in regimen by a preposition. Occasional variations will be pointed out in the sequel.

In proceeding to give practical illustrations of the theory now advanced, we may conveniently begin with the Coptic, both as being an isolated language and on account of the peculiarity and originality of its grammatical forms. Notwithstanding the comparatively recent state in which the bulk of its literature has reached us, there is no reason to doubt that it has preserved a considerable portion of the ancient language of Egypt, and what is of no small importance, without any material disturbance of its grammatical character. Champollion observes, 'Grammaire Égyptienne,' chap. 3, that the greatest part of the words of the Egyptian language are to be found in the hieroglyphic and hieratic texts, expressed in phonetic characters, and only differing from the same words written in the Grecian letters called Coptic by the absence or different position of some vowels, rarely by the transposition of certain consonants; and that there is no language which does not exhibit still greater orthographical changes in an equal lapse of time. He further shows that nearly all the articles, pronouns and formative particles may be identified in the hieroglyphic and hieratic texts; and that when phonetically expressed, the Coptic forms are with slight exceptions

mere transcriptions of them. In both classes the nominatives of the personal pronouns, employed separately, are accurately distinguished from the oblique cases, used as affixes and suffixes in construction with nouns, verbs and particles. Again, what are called the roots of verbs are at the same time nouns (or occasionally pronouns or particles), and Peyron observes that there is no way of distinguishing between a Coptic finite verb and the corresponding noun with pronominal affixes, except that the latter usually has the article, which is wanting in the former. In the Coptic and recent demotic texts, the pronouns in construction precede the noun and the verb; but in the hieroglyphic and hieratic monuments they are regularly postfixed, a transposition which, as Lepsius observes, frequently appears as a mark of distinction between the modern and the ancient state of a language.

What is most essential to our present purpose is to observe, that in both states of the language the pronouns employed as oblique cases in construction with nouns and prepositions, and those serving to indicate the persons of verbs, are perfectly identical. *Ti*, for example, is indifferently *to give* or *gift*; and in an ancient text, *ti-k*, *ti-f*, *ti-n*, or *ti-en*, would generally correspond to Lat. *das*, *dat*, *damus*. But if the definite article is prefixed, the same phrases immediately become *thy*, *his*, *our gift*, and so on through all the persons. It seems inconceivable that the pronominal suffixes *-k*, *-f*, *-n*, should mean *of me*, *of him*, *of us* in the latter instances, and *thou*, *he*, *we* in the former, words for which the language affords perfectly distinct terms: or that *ti*, merely meaning *gift* in one class of terms, should by some unknown mystical process become invested with an active character and be transmuted into a word of a totally different class.

If it be conceded that *ti* is in both classes essentially the same word, it necessarily follows that the pronominal adjuncts of each have precisely the same power; in other words, they have the construction of oblique cases, not of nominatives, as nominatives are usually understood. *Gift I*, for *I give*, would be a downright absurdity; but *gift of me* or *by me* necessarily implies *I give*, or *did*, or *shall give*, according to circumstances. The same remarks might be extended to the entire conjugation of the Egyptian verb. Let any one, previously divesting his mind of the usually received notions of the essential difference between nouns and verbs, examine the paradigm of *tako*, ostensibly *to destroy*, in Tattam's Grammar, together with the words classed under the same root in Peyron's Coptic Lexicon, and he will find that under every modification, *tako* considered separately means *destruction*, and nothing else; other supposed senses are not inherent, but depend altogether on the qualifying adjuncts. With the article it is a noun substantive, with the relative pronoun it becomes an adjective or a participle, and when predicated of a given subject, according to the forms above specified, it assumes the functions of a verb. Take this predication away and all traces of the verb immediately vanish. What are called the auxiliary and substantive verbs in Coptic are still more

remote from all essential verbal character. On examination they will almost invariably be found to be articles, pronouns, particles, or abstract nouns, and to derive their supposed verbal functions entirely from their accessories, or from what they imply. They will however be more conveniently discussed on a future occasion.

PHILOLOGICAL SOCIETY.

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GEORGE SLOANE, Esq. in the Chair.

A paper was read —

"On the Elements of Language, their Arrangement and their Accidents. (The Labials.)" By Edwin Guest, Esq.

It is generally assumed by philologists, that if they can produce lists of synonyms, identical in point of form, save as regards some particular letter, they have established in respect of the discrepant letters a case of direct permutation; and that they may at any time substitute the one letter for the other, as may best suit the convenience of their etymological speculations. For example, the Irish *sean*, old; *sir*, long; *sin*, the weather; *samh* (pronounced *sav*), summer, &c., are respectively synonymous with the Welsh *hén*, *hír*, *hín*, *hâv*, &c., and it would at once be taken for granted that one of these initials was a mere representative of the other, though there might be the greatest difference of opinion as to which was the original and which the derivative letter.

The actual transformation of a letter is not perhaps a rare event in language, but it is much more rare than is generally supposed, and from a mere interchange of letters to infer the fact of such a transformation, or even the mere equivalency of the letters, appears to the writer to be an assumption which is altogether unwarranted. For in the first place we might adopt the hypothesis, that both letters are corruptions of some third letter. This hypothesis has not been wholly neglected by philologists, and might perhaps be considered as countenancing in some degree the equivalency of the letters. But the premises admit of another explanation, which as far as the writer is aware has never yet been noticed, though it appears to him to offer, in the great majority of instances, the true explanation of the phænomenon in question.

In tracing the etymology of the word *hound*, philologists refer us to the Greek κύων and the Sanscrit *svan*; and we are taught to believe that these are merely different forms of the same word, varying according to the varying pronunciation of different languages. But we sometimes find two of these synonyms in the *same* language, and with accompaniments, which leave not a doubt upon the mind that both are native and vernacular terms; and in the Chinese, the language which more than any other now extant bears upon its face the marks of antiquity, we find all the three phrases— *k'euen* 6157, *heuen* 3839, *swan* 9630; and at the same time discover traces of the general idea which, in all these different forms, gave birth to the specific meaning, to wit, an animal that follows the chase, a hunter. There are many other letter-changes, in which, as

in the instance before us, the discrepant letters seem to bear to each other the relation of sisters, rather than that of child and parent. In many cases, all our attempts to trace them to their origin are in vain. The deeper we penetrate into the archaisms of language, the more clearly do they stand out in contrast to each other; and they probably bore to each other the same relation as now, at a time when the primeval language was still spoken.

Synonymous or nearly synonymous terms, differing only in some particular letter (generally in their initial), were formerly vastly more numerous than at present. We often find long series of them, which are in their general outline singularly conformable to each other, save only as respects the one obvious point of difference. In some cases, these *parallelisms*, if we may venture to use the phrase, seem to make up the main structure of a language; and a thoughtful inquirer can hardly resist the conviction, that he sees in the aggregation of such parallelisms the normal state of language in general. To define the limits, and, whenever possible, to discover the origin of these parallelisms, has always appeared to the writer to be the main object to which philologists should direct their efforts. The inquiry is a difficult but certainly not a hopeless one. Their symmetry may have yielded to the wear and tear of four thousand years, and their continuity been broken up by many a moral convulsion; but similar difficulties beset the early progress of geology, and how quickly did they yield to the well-directed energies that were brought to bear against them! The wrecks of language can hardly present a scene of greater confusion than that chaos of strata on which we were so long doomed to walk in contented or despairing ignorance.

It may be thought that long lists of synonyms, such as we have described, must be ill-fitted to meet the many and varied wants of language. The truth is, that in the monosyllabic tongues such waste of means appears to have led to very great inconvenience. Sometimes in one set of words we have the primary meanings largely developed, and the secondary meanings barely indicated, while in the parallel list the meanings follow a different principle of development. We also find differences of tone, which would be inexplicable to a mere English reader, and the most delicate distinctions in the pronunciation of the vowel-sounds and various other artifices resorted to, in order to produce the necessary variety. But with all these contrivances, the monosyllabic forms of speech appear to fulfil very imperfectly the requirements of language. In the later tongues, the resources offered by the composition of words were more largely made use of, and we find these parallelisms seized upon to subserve the purposes of *artificial* grammar. The almost necessary consequence was the extension of their laws of letter-change to classes of words which were not legitimately subject to their influence; and in some cases we even find an artificial system of letter-change connecting together different *languages*. For instance, many Irish words beginning with *c*, as *ceann* a head, *crann* a tree, *clumh* (pronounced *cluv*) a feather, *crumh* (pronounced *cruv*) a worm,

cland children, &c., answer to Welsh words beginning with *p*, *pen*, *pren*, *pluv*, s. aggr. *pryv*, *plant*, &c., and this particular letter-change appears to have been looked upon as essentially characteristic of these two languages. The parallelism is faintly traceable even within the limits of the Welsh itself, and may be found more or less developed in many other, even the most ancient, forms of speech; but in connexion with the two great dialects of the Celtic, it becomes so prominent and influential as actually to change the initial of words imported from the one language into the other, and we find the Welsh word *pasc* Easter, when brought into Ireland by the early missionaries, converted into *caisc*.

These phænomena in artificial grammar deserve attentive consideration, for they strongly confirm the conclusions, with respect to the primeval state of language, to which we have been already led by other considerations. In the various Celtic languages, most of the initial letters are subject, in construction, to be exchanged for others. The laws of euphony, as they are called, or in plain words, a regard to facility of expression, are quite inadequate to explain these letter-changes; and the writer believes no other explanation can be given than the hypothesis, that at an early period in the history of these languages they contained lists of synonyms, which were, save as regards their initial, *homophonous*. It would be quite consistent with what we know of the general tendencies of language, that these different forms should be used to carry out the objects of syntactical construction, and we may readily understand how a letter-change which prevailed in certain cases might gradually enlarge its limits, till at last it came to be considered as a general law in the language, or in other words as a part of its artificial grammar.

It may perhaps be argued, that even if we admit the existence of a primeval language, and moreover assume it to consist mainly of such parallelisms, yet we thereby only remove the difficulty one step further; we still have to account for these phænomena, and this can only be done by assuming the transformation of certain letters; the lines, though they appear parallel, owing to the narrow range of our experience, may be in reality convergent, and the unity to which they point requires such a hypothesis in order to account for the varied forms with which we are now conversant. As in all cases where sufficient data are not forthcoming, it would be difficult either to establish or to confute such a hypothesis. But it will be conceded, that in the present state of our knowledge it is the safer course to confine our speculations within limits which afford us the means of testing their truth by experiment. The nature and origin of the primeval language may, at some future period, be no unfit subject for investigation; but our means of pursuing such investigation are widely different from those of which we may avail ourselves in less ambitious inquiries. We can only argue from the known to the unknown, and the more remote the analogy the greater the chance of failure. How hazardous must it be to argue from the laws which regulate our present forms of speech,—even supposing those laws to be as well as they are imperfectly known,—to

The Sanscrit appears to have elaborated a *b* out of its *v* at a very early period, and as such *b* is used both as a simple and as an aspirated letter, the Sanscrit possesses two more labials than, according to our hypothesis, belonged to the primeval language:—

$$p, p^{\epsilon}—m, b, b^{\epsilon}, v.$$

The *f*, as we have observed, is not found either in the Sanscrit or in the Greek, and is clearly the most modern of the labials. It is a letter which seems to have created more confusion, and to have led to more blunders in philology, than any other in the alphabet. It has probably been the representative of three out of the above six labials, to wit, p^{ϵ}, b^{ϵ}, and *v*. We may in some measure lessen the confusion necessarily connected with our present subject, if we first consider the relations which it holds with *v* or *w*. We use the phrase "*v* or *w*," because the primeval *w* appears to have taken, in different languages, every sound intermediate between our *v* and our *w*.

In many of the Gothic dialects we find *f* interchanging with *v*. Thus in the Icelandic we have *feir-a* mouldiness, *veir-a* id.; *fas* superciliousness, *vas* affectation, assumption; *fífl-a* to delude, *vífl-a* to perplex; *fik* short and quick motions, *vik* id.; *fudl-a* to do anything inconsiderately, *vudl-a* id., &c.; and these instances may perhaps justify us in identifying Icel. *feim-a*, Fries. *faem* a woman, with the Sanscrit *vām-a* id.; the Anglo-Saxon *fæmn-e* a woman, with the Sanscrit *vāman-a* "a sort of woman;" the M.-Gothic *fon* fire, with the Sanscrit *van-i* id.; and the A.-Sax. *fear* a man, with the Latin *vir* and A.-Sax. *wer* id. The Irish, like the Greek, has no *w*, but we find its *f* very generally answering to the *v* or *w* of the other Indo-European languages: thus we have *fem* a woman, *vām-a* Sansc. id.; *fem-en* a woman, *vāman-a* Sansc. id.; *fois* a habitation, *vās-a* Sansc. id.; *fuach* a word, *vāch* Sansc. speech, *voc-s* Lat. a word; *fead-aim* to relate, *vad* Sansc. to tell; *fear* a man, *vir* Lat. id., *wer* A.-Sax. id.; *fal* a wall, *vall-um* Lat. id., *weall* A.-Sax. id.; *feadhb* a widow, *vidu-a* Lat. id., *wuduw-e* A.-Sax. id., *vdov-a* Russ. id.; *fich* a village, *vic-us* Lat. id., *wic* A.-Sax. id.; *fior* true, *ver-us* Lat. id.; *fit* life, *vit-a* Lat. id.; *faidh* a prophet, *vat-es* Lat. id.; *ferb* a word, *verb-um* Lat. id.; *fichid* twenty, *viginti* Lat. id.; *feart* virtue, *virt-us* Lat. id.; *faire, ware!* Engl.; *fal* opulence, *weal* Engl.; *feall* treachery, deceit, *wile* Engl.; *feadh*, a *wood* Engl.; *fen*, a *wain* Engl.; *fod* art, skill, knowledge, *wit* Engl.; *foil*, a *while* Engl.; *feith-im*, to *wait* Engl., &c.

These examples are clearly instances of direct letter-change. The *f* is certainly a transformation mediate or immediate of the *v*, and represents the primeval *w*. But there is an interchange between the letters *v*, *f* and *h*, which may perhaps require a somewhat different explanation.

Varro informs us that in the Sabine country *hircus* was pronounced *fircus*, and *hædus*, *fedus* (De Ling. Lat. c. 4). The same author in another of his works uses *horda* for *forda* (De R. R. lib. 2), and Festus informs us that the ancients pronounced *hostis*, *hostia*, *holus* (*olus*), &c., *fostis*, *fostia*, *folus*, &c. This parallelism, if we may use the term, renders it probable that the peculiar pronunciation of the Spanish

words *hab-a* a bean, *harin-a* meal, *hen-o* bay, *hierr-o* iron, *hosc-o* brown, *hues-a* a ditch, *hum-o* smoke, &c., answering to the Latin *fab-a*, *farin-a*, *fæn-um*, *ferr-um*, *fusc-us*, *foss-a*, &c., was introduced into Spain by the Roman colonists*. We have a parallelism exactly like this in the Irish; save that as this language never uses the *h* as the initial of any word in its radical form, we find the *h* rejected: *faile* a smell, *aile* id.; *faill* a cliff, &c., *aill* a high mountain, a cliff; *fair* the rising of the sun, *air* the east; *faithinne* a fire-brand, *aithinne* id.; *fallus* sweat, *allus* id.; *fan-aim* I stay, *an-aim* id.; *fain* a ring, *ain* id.; *fair* on, upon, *air* id.; *fair-im* I watch, *air-im* id.; *fatha* a lawn, *atha* id.; *fe* pity, *e* id.; *feachd* a good act, virtue, *eachd* a deed, exploit; *fearboc* a roebuck, *earboc* id.; *feantog* a nettle, *eantog* id.; *feidhir* power, *eidhir* id.; *fuiran* a weed, *uiran* id.; *fuaim* a sound, *uaim* id.; *fuiseog* a lark, *uiseog* id., &c.; and this parallelism no doubt gave rise to that law of Irish syntax which requires us to drop the initial *f* in certain cases of construction. The Gothic dialects exhibit a similar parallelism, but one traced in much fainter characters. The Icelandic has *v* for the initial as well as *f*, and we find both these letters running parallel to the *h*. For example, we have *fýr* fire, *hyr*† id.; *fel* to hide, *hyl* id.; *fiall* a mountain, *hiall-i* an eminence; *fák* rashness, *hák-r* a rash hot-headed man, &c.; *væg-r* mild, *hæg-r* id.; *veikiz* to be poorly, *heikiz* to fail in an undertaking, to sit cowering; *vari* to hold out, to endure, *hari* to live on miserably; *vik* a slight movement, *hik* hesitation, wavering, &c.

Closely connected with this parallelism is the celebrated one which involves the consideration of the digamma, and explains the relations between the Latin *Vesperus*, *Veneti*, *Vesta*, &c. and the corresponding words of the sister-dialect Ἔσπερος, Ἐνετοί, Ἑστία, &c., and also between the Latin *ver*, *vis*, *viginti*, &c. and ἔαρ, ἴς, εἴκατι, &c., as we may infer, with some show of reason, that in these latter examples the rough breathing has been replaced by the smooth.

We have conjectured that in the Greek words which we have been considering, the breathing may possibly not be formed by any direct letter-change from the *w*. But cases there certainly are in which the initial *w* appears to have melted into the following vowel. No scholar would question the derivation of the Sanscrit words *ukt-a* spoken, *upt-a* sown, *ush-ī* a wish, &c., from *vach* to speak, *vap* to sow, *vash* to wish, &c., or refuse to identify *ulv-a* a womb, with the Latin *vulv-a*. In these cases, it will be observed, the initial vowel is formed by the same organ as the consonant which it replaces. As we find the following Greek words opening with a vowel of this character, we may infer that they preserve in such initial vowel traces of the primeval *w*: *ἑνδ-έω* to tell of, *vad* Sansc. to declare; *ἑνφ-άω* to weave, *vap* Sansc. id., *wef-an* A.-Sax. id.; *οἰφ-άω* to marry, *wif-ian* A.-Sax. id.; *οἴ* alas!, *væ* Lat. id., *wa* A.-Sax. id.; *οἶν-ον* wine, *vin-um* Lat. id.; *οἶκ-os* an

* At the same time it must not be forgotten that in pure Basque words the initial *f* seems to be unknown.

† In Halderson's Dictionary *hyr* is written without the accent, but apparently by mistake, as it seems to be connected with the words *hýr-a* warmth, *hýr-i* to warm, &c.

abode, *vic-us* Lat. a village, *wic* A.-Sax. id.; *ὕδ-ωρ wæter* A.-Sax.; *οἰσ-ον* any plaited or twisted work, *wais* Crav. Dial. a wreath of straw or cloth worn on the head to relieve the pressure of burdens, *wease* Dors. Dial. a wisp of straw, &c.; *ὄρ-ομαι* to keep watch and ward, *warian* A.-Sax. to guard against, &c. A like disappearance of the initial *w* is clearly observable in some of our own dialects. Words such as *oman, ool, ood,* &c. must be familiar to the reader; they are met with chiefly in our northern counties, and their correlatives, as we might expect, abound in the Norse dialects. We may compare the Icelandic *undur, ulf-r, ull, ord, und,* &c. with our English *wonder, wolf, wool, word, wound,* &c.

The writer does not pretend that he has noticed all the conditions under which we may fairly assume the digamma to have melted into the following vowel. The point he has been labouring to establish is merely this: that in the Greek, as in other languages, there may be a parallelism between an initial *w* (F) and an initial breathing, without its being a necessary inference that such breathing represents the *w*. That in many languages the initial *w* has melted into the following vowel, and in some instances at a comparatively recent period, there can be no doubt. But it seems equally certain that long series of words may be found beginning with *h* or an open vowel, and running parallel with synonymous words beginning with *w*, which themselves have always been a stranger to that letter. The origin of such a parallelism may fairly be the subject of inquiry, but we should endeavour to untie the knot, instead of cutting it.

We now proceed to notice the relations which exist between the initial *m* and the letters *w, b*.

The *wăn, we, woo, wuh* of the ordinary Chinese are represented in all their significations by the *man, me, mow, mat* of the Canton dialect. This double form of the initial *may* have arisen from an actual permutation of the letter, but it will be the safer course to consider it as merely indicating a parallelism. This parallelism becomes more marked in the Sanscrit:—*mash* to hurt, to kill, *vash* id.; *maksh* to be angry, to fill, to mix, to combine, *vaksh* to be angry, to accumulate; *mish* to sprinkle, *vish* id.; *mṛsh* to sprinkle, *vṛsh* id.; *maḍ* to divide, to surround, to encompass, *vaḍ* id.; *magʿ* to go, to begin moving, to begin to blame, *vagʿ* id.; *māksh* to desire, *vāksh* id.; *mad* to praise, *vad* id.; *maṇ* to sound, *vaṇ* id.; &c. As the *w* has wholly disappeared from the Irish, and rarely occurs as an initial in the radical forms of Welsh words, we can hardly expect to find traces of this parallelism in the existing dialects of the Celtic, but the frequent change of the initial *m* to *v*, in construction, speaks clearly of the existence of such parallelism at an earlier period. It has also left only obscure traces behind it in the Gothic dialects. In our own language we may compare *to mean* with *to ween;* the Old-Eng. *mid* with our modern *with;* *mad* with the Old-Eng. *wood,* &c.

We have already seen that the Hokkeen dialect obtained a *b* by actual transformation from the initial *m*; and there can be little doubt that a similar transformation of letters sometimes took place

in the Indo-European languages. But it is difficult to produce satisfactory examples. The following one has been adduced, and does not seem liable to any very obvious objection. From the d'atu *mṛ* to die, came the Sanscrit *mār-a* death, *marti-a* a mortal, *mṛt-a* dead, and *a-mṛta* immortal, the Persian *merd* a man, the Latin *mor-i* to die, *mor-s* death, &c., and the Greek *μορτ-ός* mortal. There can be little doubt therefore that in these examples the proper form of the initial is *m*, and there seems to be just as little, that in the Greek *βροτός* mortal and *ἄ-μβροτος* immortal, we have a permutation of this initial. If Pott* be right in his division of the last word, then in *ἄ-μβροτος* we have the initial in a state intermediate between its primary and its permuted form.

The Sanscrit, and perhaps we might say the Indo-European *b*, was chiefly formed from the sister-letter *v*. The initial *b* of the Sanscrit is of very rare occurrence, and may in most cases (according to some grammarians in *all*†) be exchanged for *v*; and though the same observation will not apply so generally to the aspirated *b*, yet there is reason to believe that both the simple and the aspirated letter‡ bear to the *v* the relation of child to parent.

The following are cases in which, according to the more generally received authorities, the initial *v* and *b* interchange:—*bad'* to be large, powerful or able, *vad'* id.; *baṇ* to sound, *vaṇ* id.; *bad* to speak, inform, declare, *vad* id.; *ban* to ask or beg, *van* id.; *bād'* to annoy or afflict, *vād'* id.; *biḍ* to curse, *viḍ* id.; *bāh* to endeavour, *vāh* id.; *bus* to cast off, *ṽus* id.; *bṝ* to choose or select, *vv* id.; *bab'r* to go, *vab'r* id.; *bān-a* an arrow, *vān-a* id.; &c.

The Sanscrit *b*, we have seen, is of comparatively rare occurrence; but in the Greek, which has no *w*, the *b* becomes more common. In this language we find the *b* corresponding to the Latin *v*, as *βούλομαι* to wish, *vol-o*; *βαρ-όν* a ford, *vad-um*; *βιαρ-ή* life, *vit-a*; *βικί-ον* a bean, *vici-a* a vetch; *βορ-ός* devouring, *vor-o* to devour; &c. In the Irish, which like the Greek wants the *w*, we find the *b* substituted for the *w*, but not so frequently as the *f*:—*ball-a* a rampart, *vallum* Lat. id.; *beal-a* a veil, *vel-um* id.; *bear* a spit, a javelin, *ver-u* Lat. id.; *boid* a vow, *vot-um* Lat. id.; *beo* alive, *viv-us* Lat. id.; *bith* life, *vit-a* Lat. id.; *bill-e* mean, contemptible, *vil-is* Lat. id.; *baidh-im* to speak, to prophesy, *woð* A.-Sax. a speaking out, a prophecy; *bais* water, *wos* A.-Sax. juice; *bail* prosperity, *weal-a* A.-Sax. id.;

* Etym. Forsch. ii. 130.

† Vid. Wils. Dict., Letter *b*.

‡ The origin of the vocal aspirates, *b'*, *d'*, *g'*, is very difficult to explain. One might venture to conjecture that when the *w* passed into a *b*, the combination *hw* became *b'*. This hypothesis receives some countenance from the fact, that while in Sanscrit, where the *hv* is hardly known, the aspirated *b* abounds, in Anglo-Saxon and other languages in which the combination *hw* is common, the aspirated *b* appears to have been almost if not wholly unknown. There are many words in which the A.-Sax. *hw* answers to the Sanscrit *b'*, or its representative the Greek *φ*:—*hwit* white, *b'āt* shining; *hwæl* slaughter, *b'all* to wound or kill; *hweop* a whip, *b'īm-a* id.; *hweorf-ian* to turn, *b'ram* to revolve; *hwurf* deceit, illusion, *b'ram-i* blunder, mistake; *hwæl* a whale, *φάλ-η* id.; *hwat* quick, brisk, *φοιτ-άω* to go in and out, about, &c.; *hweos-an* to wheeze, *φυσ-άω* to snort, snuff, breathe, blow, &c.

ben a vehicle, *wæn* A.-S. id.; *ban* pale, *wan* A.-S. id.; *brathi* a wreath, *wræð* A.-S. id.; *bruth* rage, *wrað* A.-S. id.; *buac* a wick, *weoc* A.-S. id. The following examples from the A.-S. and Icelandic may perhaps suffice to show that a similar interchange of letters existed in the Gothic dialects:—*bæd* A.-S. a pledge, *wed* A.-S. id.; *bind-an* A.-S. to bind, *wind-an* A.-S. to twine; *bog-a* A.-S. a bow, arch, corner, *woh* A.-S. a bending, a turning; *beorg-an* A.-S. to defend, *werig-ean* A.-S. id.; *bal-o* A.-S. mischief, *wol* id., &c.; *balld-r* Icel. powerful, *valld-r* Icel. id.; *bār-a* Icel. a wave, *var*, Icel. the motion in the water made by the oars; *bas-a* Icel. to strive earnestly, *vas-a* Icel. to act audaciously, &c.

The same course of reasoning which led us to the conclusion that the primeval language had no *b*, seems to justify the inference that it was equally a stranger to the *g* and *d*. But there can be no doubt that the three *medials*, as they are called, *b*, *g*, *d*, were known at a very early period to the Indo-European languages. Now the particular section of these languages to which our own belongs, and which is sometimes called the Gothic, and sometimes the Teutonic family, is distinguished by a tendency to *harden* its sounds, or in other words, to pronounce them with considerable muscular effort. In some Gothic dialects the Indo-European *g*, *d*, are frequently hardened into the corresponding whisper-letters *k*, *t*, and in certain dialects, which Grimm calls the Old High-Dutch, and which he considers as the precursors of the modern High-Dutch or German, we have the *b* very generally hardened into a *p** : as *pipar* a beaver, *pein* a bone, *puah* a book, *pluam-o* a bloom (flower), *prink-an* to bring, &c. (D. G. 1. 130). It is commonly assumed that this hardening of the *b* into a *p* characterises some of the Celtic dialects, and more particularly the Welsh. Perhaps a search into Welsh MSS. might afford grounds sufficient to support this opinion, but the examples which have been adduced in its support are not altogether satisfactory. They certainly will admit of a different explanation.

The writer has done his best to keep the consideration of the whisper and the vocal labials distinct. The two classes, as developed in the Indo-European languages, have been represented by the formula:

p, *p*'—*m*, *b*, *b*', *w*.

That they occasionally intermix is certain. We have seen the primeval *p* softened into the *b* of the Cochin-Chinese, and the Indo-European *b* hardened into the *p* of the Old High-Dutch; but the opinion which appears to prevail widely among philologists, that these two letters, *p*, *b*, are very generally interchangeable, can hardly be considered a sound one. Parallelisms between *b* and *p* are not unfrequent; but, as we have seen, these parallelisms will not, *of themselves*, justify the inference that the letters are connected together by any permutation.

The Sanscrit *b* occurs so rarely, that we can hardly expect many

* In some of the *modern* German dialects the tendency is directly the reverse of this, and we find the *p* not unfrequently softened into a *b*,—one of many circumstances that show how unsatisfactory is the present arrangement of those dialects.

traces of the parallelism between *p* and *b*. That between *p* and *v* is more obvious:—*pṛ* to support or nourish, *vṛ* id.; *pei* to dry or wither, *vei* id.; *pat* to string, surround, encompass, *vaṭ* id.; *pay* to go or move, *vay* id.; *pil* to throw, cast, or send, *vil* id.; *pas* to kill, *vas* id.; *pes* to go or move, *ves* id.; *pit* to sound, *vit* id.; *pan* to traffic, *van* to transact business; &c. This parallelism seems calculated to throw light on some very perplexing phænomena in language; for instance, there are many Irish words which appear to discard the initial *p*:—*athair* a father, *pater* Lat.; *iasg* a fish, *pisc-is* Lat., *pŷsg* Welsh; *orc* a pig, *porc-us* Lat., *porç* Welsh; *uchd* the breast, *pect-us* Lat.; *ur* five, πῦρ Gr.; &c. In some of these instances we may trace the double initial through several languages, and up to a very remote antiquity; but nowhere do we find any warrant for the inference that *athair*, *iasg*, *orc*, &c. ever began with *p*. The vocal initial seems from the earliest period to have taken various shapes, and appears as a *v*, a *b*, or an open vowel. The Greek πόλχος a crowd, runs parallel with ὅλχος, which in Latin appears as *vulgus*; while πῦρ may be compared both with the Latin *com-buro* and the Latin *uro* and Hebrew אוּר. As the writer cannot find any traces of this parallelism in the monosyllabic languages, he is inclined to believe that it is of later date than the primeval language; but the attempt to investigate its origin would involve us in a very lengthened discussion, and is not perhaps necessary for the elucidation of our present inquiry.

We now come to the consideration of the letters which take the breathing, and as all the aspirates have much in common, it may be advisable not to confine our inquiries to the labials. The Chinese adds the breathing only to whisper-letters, of which it aspirates five. Two of these, *ts*, *ch*, may perhaps be considered as merely different forms of the same letter, inasmuch as *ts* may always be replaced by *ch*; and consequently we may be justified in attributing to the primeval language only four aspirates,

$$p', k', t', ch'^{*}.$$

The Sanscrit, as we have seen, has no difficulty in aspirating vocal letters; and if we treat the two *t*'s and the two *d*'s respectively as merely different modifications of the same letter, its system of aspirates may be represented as follows:—

$$\begin{matrix} p', & k', & t', & ch', \\ b', & g', & d', & j'. \end{matrix}$$

The Sanscrit not only admits of vocal as well as whisper aspirates, but the former greatly outnumber the latter, and this peculiarity must have been still more marked in the dialect which was afterwards represented by the Greek. But it is one of the most curious features of this last language, that although it must at one time have possessed six of the Sanscrit aspirates, to wit *p'*, *k'*, *t'*, *b'*, *g'*, *d'*, yet in the state in which it has come down to us, we find all these six

* *Ch* is a later form than *ts*, but is here selected, in order to show more clearly the correspondence which exists between the Chinese and the Sanscrit.

aspirates represented by the three whisper-letters p', k', t' (ϕ, χ, θ). It may be advisable to dwell awhile on this very singular phænomenon.

Of the "close letters," as they have been termed, the Chinese possesses six varieties, to wit, the three *tenues* p, k, t, and their aspirates p', k', t'. The Manchu also possesses six, to wit, the three *tenues* p, k, t, and the corresponding mediæ b, g, d; and when they have occasion to write Chinese words, the Manchu-Tartars represent the Chinese sounds p, p', respectively by the Manchu characters b, p; the Chinese k, k', by their g, k; and the Chinese t, t', by their d, t. It will be observed that the Manchu substitutes bear to each other the same relation, in respect of hardness, as the Chinese originals; and that consequently the degree of hardness, or in other words, the amount of muscular action employed in their pronunciation, must have been considered as the chief point of distinction between these letters. The Sanscrit added to the six close letters of the Chinese six others, to wit, the six mediæ b, g, d, and their aspirates b', g', d'. But several of the races belonging to the Indo-European family seem to have felt, that so large a number of the close letters was uncalled for by the wants of language, and to have gradually contracted the number, ranging them according to their hardness in three classes:—1st, the mediæ b, g, d; 2ndly, the tenues p, k, t; and 3rdly, the aspirates. Whether the aspirates should be whisper or vocal letters seems to have depended on the question whether the language was distinguished by the hardness or the softness of its pronunciation. The Greeks ceased to distinguish between the hard and soft aspirates of their mother-tongue, reduced their number, and irrespective of their origin, made them all whisper-letters, p', k', t' (ϕ, χ, θ). In like manner the Gothic dialects reduced the six aspirates of the Sanscrit to three, which were subsequently represented by the three letters f, h, $þ$ (th). Generally speaking these characters represented whisper sounds, but in certain Gothic dialects they seem to have been all vocal. In our southern counties f and th are still pronounced v, dh; and at no very remote period even the h seems to have been represented, in many cases at least, by a vocal substitute*. In our northern dialects, as has been already observed, the tendency was to harden these aspirates. The usage prevalent in our standard English is intermediate between the two; we have both f and v, th and dh.

We have already noticed the great prevalence of the vocal aspirates in Sanscrit. Words beginning with b' abound, while those beginning with p' are comparatively rare. Hence we need not feel surprise at the small number of cases in which the Greek p' (ϕ) appears to answer to the Sanscrit p'. Perhaps the following may be

* The following is Wallis's account of the manner in which our *gh* used to be pronounced:—"Boreales tamen, præsertim Scoti, fere adhuc retinent *gh* seu potius ipsius loco sonum *h* substituunt. Hiberni in ipsorum *gh* hunc sonum exacte exhibent, ut in *logh* lacus, &c. Differt a Germanorum *ch* sicut *g* a *c*, directione nempe spiritus partim ad nares, quam nec *c* nec *ch* omnino patiuntur."—Wall. Gram. Ling. Angl. Sect. 3.

considered as examples of such coincidence :—*p'al* to produce or bear fruit, to make fruitful, *p'al-oni* pudendum muliebre, φαλλός, φαλληνός, φάλης ; *p'ull* to blow or blossom, to bud or flower, φύλλα s. plur. foliage, flowers ; *p'al* to cleave, *p'al-a* a ploughshare, φάρ-ω to cleave, φαρ-άω to plough, *fur-ian* A.-Sax. id. (by a change of the final liquid) ; *p'aṇ* to shine, φαν-ός bright ; &c. The cases in which φ answers to the Sanscrit *b'* are much more numerous, and were detected immediately attention was drawn to these inquiries. The following are examples :—*b'ā* to shine, φά-ω id. ; *b'ās* light, φῶς id. ; *b'āb'-a* bright (as a planet), φοῖβ-os id. ; *b'adr-a* happy, pure, φαιδρ-ός pure, joyous ; *b'aj* to shine, φέγγ-ω id. ; *b'ṛ* to hold or support, φέρ-ω to bear or support, *fer-o* Lat. ; *b'ār-a* a burthen, φορ-ά id. ; *b'ṛj* to parch, φρύγ-ω id., *frig-o* Lat. ; *brasj* to broil or fry, φρύσσ-ω id. ; *b'rātṛ* a brother, φράτηρ a member of the same φράτρα, *frater* Lat. a brother ; *b'lāsh* to blaze up, φλόγ-s a blaze ; *b'aksh* to eat, φάγ-ω ; *b'ut-a* a living being, a child, a son, φυτ-όν a creature, a descendant, a child ; *b'ān-a* a recitation on the stage, a monologue, φων-ή a voice, a song.

It has been observed that the Gothic dialects showed a general tendency to harden their letters. We have seen that in *one* of these dialects the Indo-European *b* generally became *p* ; and in almost all of them the other two medials *g*, *d* were often hardened into *k*, *t*. Now as the tendency was to change *b*, *g*, *d* into *p*, *k*, *t*, we might naturally expect to find a tendency to harden *p*, *k*, *t* into *p'*, *k'*, *t'*, inasmuch as by this means the two classes of letters would still bear to each other the same relation in respect of hardness. Accordingly we very generally find the Indo-European *p*, *k*, *t* replaced in the Gothic dialects by the representatives of their aspirates, to wit, by *f*, *h*, þ (*th*). Hence it appears that in these dialects *f*, *h*, þ may represent the primeval *p*, *k*, *t*, as well as the primeval *p'*, *k'*, *t'*.

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Of the "close letters," as they have been termed, the Chinese possesses six varieties, to wit, the three *tenues* p, k, t, and their aspirates p', k', t'. The Manchu also possesses six, to wit, the three *tenues* p, k, t, and the corresponding mediæ b, g, d; and when they have occasion to write Chinese words, the Manchu-Tartars represent the Chinese sounds p, p', respectively by the Manchu characters b, p; the Chinese k, k', by their g, k; and the Chinese t, t', by their d, t. It will be observed that the Manchu substitutes bear to each other the same relation, in respect of hardness, as the Chinese originals; and that consequently the degree of hardness, or in other words, the amount of muscular action employed in their pronunciation, must have been considered as the chief point of distinction between these letters. The Sanscrit added to the six close letters of the Chinese six others, to wit, the six mediæ b, g, d, and their aspirates b', g', d'. But several of the races belonging to the Indo-European family seem to have felt, that so large a number of the close letters was uncalled for by the wants of language, and to have gradually contracted the number, ranging them according to their hardness in three classes:—1st, the mediæ b, g, d; 2ndly, the tenues p, k, t; and 3rdly, the aspirates. Whether the aspirates should be whisper or vocal letters seems to have depended on the question whether the language was distinguished by the hardness or the softness of its pronunciation. The Greeks ceased to distinguish between the hard and soft aspirates of their mother-tongue, reduced their number, and irrespective of their origin, made them all whisper-letters, p', k', t' (ϕ, χ, θ). In like manner the Gothic dialects reduced the six aspirates of the Sanscrit to three, which were subsequently represented by the three letters f, h, þ (th). Generally speaking these characters represented whisper sounds, but in certain Gothic dialects they seem to have been all vocal. In our southern counties f and th are still pronounced v, dh; and at no very remote period even the h seems to have been represented, in many cases at least, by a vocal substitute*. In our northern dialects, as has been already observed, the tendency was to harden these aspirates. The usage prevalent in our standard English is intermediate between the two; we have both f and v, th and dh.

We have already noticed the great prevalence of the vocal aspirates in Sanscrit. Words beginning with b' abound, while those beginning with p' are comparatively rare. Hence we need not feel surprise at the small number of cases in which the Greek p' (ϕ) appears to answer to the Sanscrit p'. Perhaps the following may be

* The following is Wallis's account of the manner in which our *gh* used to be pronounced:—"Boreales tamen, præsertim Scoti, fere adhuc retinent *gh* seu potius ipsius loco sonum *h* substituunt. Hiberni in ipsorum *gh* hunc sonum exacte exhibent, ut in *logh* lacus, &c. Differt a Germanorum *ch* sicut *g* a *c*, directione nempe spiritus partim ad nares, quam nec *c* nec *ch* omnino patiuntur."—Wall. Gram. Ling. Angl. Sect. 3.

considered as examples of such coincidence :—*p'al* to produce or bear fruit, to make fruitful, *p'al-oni* pudendum muliebre, φαλλός, φαλληνός, φάλης ; *p'ull* to blow or blossom, to bud or flower, φύλλα s. plur. foliage, flowers ; *p'al* to cleave, *p'al-a* a ploughshare, φάρ-ω to cleave, φαρ-άω to plough, *fur-ian* A.-Sax. id. (by a change of the final liquid) ; *p'aṇ* to shine, φαν-ός bright ; &c. The cases in which φ answers to the Sanscrit *b'* are much more numerous, and were detected immediately attention was drawn to these inquiries. The following are examples :—*b'ā* to shine, φά-ω id. ; *b'ās* light, φῶς id. ; *b'āb'-a* bright (as a planet), φοῖβ-os id. ; *b'adr-a* happy, pure, φαιδρ-ός pure, joyous ; *b'aj* to shine, φέγγ-ω id. ; *b'ṛ* to hold or support, φέρ-ω to bear or support, *fer-o* Lat. ; *b'ār-a* a burthen, φορ-ά id. ; *b'ṛj* to parch, φρύγ-ω id., *frig-o* Lat. ; *brasj* to broil or fry, φρύσσ-ω id. ; *b'rātṛ* a brother, φράτηρ a member of the same φράτρα, *frater* Lat. a brother ; *b'lāsh* to blaze up, φλόγ-s a blaze ; *b'aksh* to eat, φάγ-ω ; *b'ut-a* a living being, a child, a son, φυτ-όν a creature, a descendant, a child ; *b'ān-a* a recitation on the stage, a monologue, φων-ή a voice, a song.

It has been observed that the Gothic dialects showed a general tendency to harden their letters. We have seen that in *one* of these dialects the Indo-European *b* generally became *p* ; and in almost all of them the other two medials *g*, *d* were often hardened into *k*, *t*. Now as the tendency was to change *b*, *g*, *d* into *p*, *k*, *t*, we might naturally expect to find a tendency to harden *p*, *k*, *t* into *p'*, *k'*, *t'*, inasmuch as by this means the two classes of letters would still bear to each other the same relation in respect of hardness. Accordingly we very generally find the Indo-European *p*, *k*, *t* replaced in the Gothic dialects by the representatives of their aspirates, to wit, by *f*, *h*, þ (*th*). Hence it appears that in these dialects *f*, *h*, þ may represent the primeval *p*, *k*, *t*, as well as the primeval *p'*, *k'*, *t'*.

The substitution of the Gothic *f* for the Indo-European, or as we may call it, the primeval *p*, is exceedingly common :—*fæder* A.-S. a father, *pater* Lat., πατήρ Gr., *pitṛ* Sansc. ; *feoh* A.-S. cattle, *faih-u* M.-Goth., *pec-u* Lat., *pash-u* Sansc. a beast ; *fyf* A.-S. five, *funf* Germ., *pump* Welsh, πέμπε Gr. ; *feower* A.-S. four, *fidwor* M.-Goth., *pedwar* Welsh ; *form-a* A.-S. first, *priv* W., *prim-us* Lat., *purvv-a* Sansc. ; *fearh* A.-S. a little pig, *porç* W. a pig, *porc-us* Lat. id. ; *fisc* A.-S. a fish, *pysg* W., *pisc-is* Lat. ; *fenn* A.-S. dirt, *fan-i* M.-Goth., πίν-os Gr. ; *fyr* A.-S. fire, πῦρ ; *fot* A.-S. a foot, *ped* W., *pad-a* Sansc. ; *fin* A.-S. a fin, *pinn-a* Lat. ; *fre-on* A.-S. to love, *prī* Sansc. ; *foran* A.-S. only, *puran* Sansc. ; &c.

We have endeavoured to explain the reasons why the primeval *p*, *k*, *t* were, in the Gothic languages, hardened into *p'*, *k'*, *t'*. These aspirated letters appear in some cases to have undergone a further change, for in certain Gothic dialects they seem to be represented by the medials *b*, *g*, *d*. The following theory may perhaps throw some light on the cause of this very singular phænomenon.

In all the later forms of the Indo-European languages there was certainly a tendency to consider the aspirates as forming but one class of letters, confounding all those distinctions which at an earlier

period had been founded on the use of the whisper and vocal sounds in their pronunciation. In some dialects these aspirates were all of them treated as whisper-letters, p^{ϵ}, k^{ϵ}, t^{ϵ}, in others as vocal, b^{ϵ}, g^{ϵ}, d^{ϵ}; and when in process of time the aspiration fell into disuse, one or other of two fates seems to have awaited them. They were either changed into their modern representatives, that is p^{ϵ}, k^{ϵ}, t^{ϵ} into *f*, *h*, *th*, and b^{ϵ}, g^{ϵ}, d^{ϵ} into *v*, *gh**, *dh*; or the breathing was merely dropt, and p^{ϵ}, k^{ϵ}, t^{ϵ} became *p*, *k*, *t*, and b^{ϵ}, g^{ϵ}, d^{ϵ} became *b*, *g*, *d*. Now in our English dialects we have numerous examples of the change of d^{ϵ}, t^{ϵ} into *d*, *t*. For example, in our western and southern dialects we find *dreaten, dresh, drow, drashel, drawt, dring, drub*, &c. used for *threaten, thrash, throw, threshold, throat, throng, throb*, &c.†; and *des, dese, dat, dem*, &c. for *this, these*, &c.; while in the east and north of England we find *troat, tread, treaten, trough*, &c. for *throat, thread, threaten, through*, &c., and t^{ϵ}, *to*, &c. for *the, thou*, &c. In our MS. literature these letter-changes are carried much further than would be sanctioned by the present usage of our spoken dialects; and in the north and east of England the change of *th* to *t* appears at one time to have been so common, as to have given rise to a very curious law of artificial grammar. In several MSS. written in our northern and eastern counties, the initial *th* is changed to *t* whenever it follows a word that ends in *d*, *t*, or *s*.

Our standard English distinguishes between the whisper and the vocal *th*. Generally speaking our initial *th* is a whisper-letter, but in *the, this, that, they, thou, thus, though*, &c. it is vocal. In the Dutch and German, the initial answering to our *th* is always a *d*, as it is in certain of our own southern dialects; while in Swedish and Danish our initial *th* is sometimes represented by a *t*, sometimes by a *d*; and it is a very curious fact, that the use of the whisper or vocal letter in these two languages agrees closely with the use of the whisper or vocal *th* in our classical English. We may perhaps infer that the distinction between the whisper and vocal *th* in modern English was *not* a late result springing from a mere confusion of dialects, but that it must have originated in a period of very considerable antiquity.

That a Gothic *d* was sometimes obtained from the Indo-European *t*, through the medium of an aspirate, there is good reason to believe; and it seems probable, that by a similar process of letter-change, a Gothic *b* was in certain cases obtained from the Indo-European *p*. This letter-change generally takes place in the middle of words. It will perhaps be conceded, that in the Greek ὑπέρ over (answering to the Latin *super* and Sanscrit *upari*), in the Latin *caput* a head, and in the Latin *aper* a wild boar, the *p* represents the genuine form of the Indo-European labial. Now these three words correspond respectively to the A.-S. *ofer, heafod, eafor*, in which the *f* was probably pronounced, at least in our southern dialects, as *v*, the substitute of the aspirated letter b^{ϵ}. By a different change (as it would

* Vide p. 176, n. *.

† It will be remembered that *th* in our southern dialects represents a vocal sound—*dh*.

seem) of the aspirated labial, we find these words represented respectively by the German *über*, the M.-Gothic *haubiþ*, and the German *eber*. Hence it may perhaps be gathered, that in some cases a vocal labial has been formed from the corresponding whisper-letter through the intervention of an aspirate.

The following recapitulation may perhaps serve to place more clearly before the reader the principal points which we have been labouring to establish in the present paper.

The primeval labials

$$p, p', —m, w,$$

became, in the early Indo-European languages, enlarged into the series

$$p, p', —m, b, b', w.$$

The parent-dialect of the Greek seems, like the Sanscrit, to have employed the vocal much more than the whisper aspirates; at a later period to have given to both classes of its aspirates a whisper-sound; and by rejecting the *w*, to have finally reduced its number of labials to four:—

$$p, p', —m, b,$$

The Latin, retaining the *w* (*v*), and permuting the *p'* (in some cases perhaps the *v* also) into *f*, obtained the labials

$$p, f, —m, b, v.$$

The parent Gothic, like the primeval language, and unlike the Sanscrit and early Greek, seems to have preferred the whisper to the vocal aspirates. At a later period it hardened, in one of its dialects, the Indo-European *b* to *p*; and in all its dialects hardened the primeval and Indo-European *p* to *p'* (since permuted to *f*); and hence, in this class of languages, we have the greatest difficulty in distinguishing between the representatives of the primeval letters *p*, *p'*.

The Gothic, in most of the cases where the early Indo-European languages used the *b'*, seems never to have used, or very soon to have lost, the breathing, and substituted for the *b'* the simple letter *b*. Its aspirates appear to have been, all of them, whisper-letters in some, and vocal letters in other of its dialects. In the first set of dialects the aspirates were either permuted into *f*, *h*, *th*, or, it would seem, dropped the breathing and became *p*, *k*, *t*. In the latter set, the aspirates were either permuted into *b*, *gh*, *dh*, or, it would seem, dropped the breathing and became *b*, *g*, *d*. Hence perhaps we may explain the fact of the Gothic *b* occasionally answering to the Indo-European *p**. As in some of the Gothic dialects the *v*, instead of being a mere modification of the *w*, represents the vocal *f*, we must in this section of the Indo-European languages distinguish between the *v* and the *w*:—

$$p, f, —m, b, v, w.$$

The results we have arrived at differ in so many particulars from those which are laid down in Grimm's 'Canons,' that it may be

* The substitution of *b* for *p*, which distinguishes some of the modern German dialects (vid. p. 174, n. *) may however be due to a mere vocalization of the *p*.

as well, before we close this paper, to notice some of the objections to which, in the author's opinion, those Canons are liable. He may add, that whether well- or ill-founded, the objections have not been taken without long and careful consideration. It is now ten years since he first expressed his doubts on this subject, and all his subsequent researches have only tended to confirm the opinions he then entertained as to the general unsoundness of these celebrated Canons.

Grimm compares together the Greek, the Mæso-Gothic*, and the Old High-Dutch ; the first and second of which he seems to consider as types respectively of the Indo-European dialects and of the Gothic. His 'Canons' may be thus stated :—the Greek tenuis, medial, aspirate, answer respectively to the M.-Gothic aspirate, tenuis, medial ; and the M.-Gothic bears the same relation to the Old H.-Dutch that the Greek bears to the M.-Gothic. Hence we may represent the letter-changes among the labials as follows :—

Greek.....	*p*,	*b*,	*f*.
M.-Gothic.....	*f*,	*p*,	*b*.
Old H.-Dutch ..	*b* (*v*),	*f*,	*p*.

The very completeness, or, if we may so express it, the *prettiness* of this formula, might, one would think, be sufficient to raise the suspicion of any cautious inquirer. The writer believes it to be made up of merely fragmentary truths which have no necessary connexion with each other, and whose deficiencies have been not unfrequently supplied by the imagination.

To take the first sequence—*p*, *f*, *b* (*v*) ; it is certainly true, that the M.-Gothic *f* generally answers to the Greek *p*, but Grimm gives us no example in which the Old H.-Dutch *b*, when used as an *initial*, answers to that letter. In the middle of words indeed, the Old H.-Dutch *b* does sometimes correspond with the Greek *p*, but in the same situation the M.-Gothic *b* occasionally answers to this letter ; so that whichever way we take it, the rule fails us. Honestly stated, the sequence should have run thus :—

Greek.....	*p*.
M.-Gothic.....	*f*.
Old H.-Dutch ..	*v* for *f*.

Here we find the Greek, or as we may call it, the Indo-European *p*, hardened into an aspirate and subsequently represented by the M.-Gothic *f*, and this *f* vocalized into the *v* of the Old H.-Dutch, just as the *f* of our standard English is represented by the vocal initial of our south-country terms, *vather*, *vew*, *vurst*, &c.

The second sequence—*b*, *p*, *f*—is even more objectionable than the first. Grimm exhibits two or three unsatisfactory examples, in which a Gothic *p*†, used in the middle‡ of a word, appears to answer

* Grimm calls the M.-Gothic the Gothic ; in the present paper the old name has been retained, and the term *Gothic* applied to what Grimm would call the *German* or *Teutonic* languages.

† Grimm, it will be remembered, makes the M.-Gothic the general type of the Gothic or Teutonic dialects, as distinguished from the Old High-Dutch.

‡ The only unexceptionable instances which occur to the writer are κάνναβις,

to an Indo-European *b*; and excuses the want of other examples on the ground that there are no genuine Gothic words beginning with *p**. But this statement is made much too broadly. Our English dialects might furnish genuine Gothic words beginning with *p*, in numbers amply sufficient to prove the rule, were it a sound one; but the etymologist who has hold of a Gothic word beginning with *p* (and *not* belonging to the Old H.-Dutch), will save his time in not hunting for a *b*, if he wishes to find a Greek correlative. The sequence should have been as follows:—

Greek.....	*b*.
M.-Gothic.....	*w* or *b*.
Old H.-Dutch ..	*w*† or *p*.

The third sequence—*f*, *b*, *p*—is the only one of the three which is borne out by an examination of the different languages. The reader of the present paper will have little difficulty in explaining it. The aspirated *b* of the early Indo-European languages was in the Greek permuted into a whisper aspirate p^{ϵ} (ϕ), and represented, in the Gothic dialects, owing perhaps to the loss of the breathing, by the simple letter *b*, and this *b* was hardened in the Old H.-Dutch into a *p*.

Gr.; *hemp*, Engl.; *hanf*, Germ., and *labium*, Lat.; *lip*, Engl. The Chevalier Bunsen gives another example, *bullus*, Lat. (answering to the Sanscr. *bāla*, a young one), *folo*, Old H.-Dutch, Report on Ethnology, Brit. Ass. 1847; but the author has not been able to find the word *bullus* in Facciolati's Dictionary.

* A reference to the Etym. Forsch. (i. 110) may serve to show the mischievous influences which have been exercised by these celebrated Canons. Pott suggests that the paucity of Gothic words beginning with *p* (D. G. i. 585) may be owing to the paucity of Sanscrit words beginning with *b*! The truth is, the initial *p* of no Gothic dialect (but the Old H.-Dutch) has need of an antecedent *b*, except in the requirements of Grimm's Canons. The ordinary Gothic *p* answers not only to the *p* of the Indo-European languages (the Greek inclusive), but also to the *p* of the primeval language. The rare appearance of this letter in the Gothic dialects is owing to one of the best-established facts in philology, viz. to its having been hardened by the breathing, and then permuted into an *f*.

† The Old H.-Dutch *w* is generally written *uu*.

PHILOLOGICAL SOCIETY.

VOL. III. MARCH 10, 1848. No. 69.

The Right Rev. the LORD BISHOP OF ST. DAVID'S in the Chair.

A paper was read—

"On the Nature and Analysis of the Verb:"—*Continued.* By the Rev. Richard Garnett.

In a preceding paper an attempt was made to show that the basis or root of the verb is a simple predicate, usually an abstract noun, and that its supposed distinctive character arises entirely out of its combination with a subject, commonly a personal pronoun in an oblique case. Special illustrations of those positions were given from the Coptic and other languages. It is now intended to consider some phænomena presented by the Semitic dialects.

The analysis of the ordinary verb in the Semitic tongues, especially in Hebrew, Syriac and Arabic, is not so obvious and certain as it is in Coptic. Many euphonic changes have taken place; and the singular structure of the future in particular has not been satisfactorily explained by any philologist.

The resemblance of the personal terminations in the preterite to the pronouns attracted however the attention of grammarians at an early period, and it has been pretty generally allowed, that those endings are in point of fact personal pronouns, or modifications of them. They are commonly regarded as abbreviations of the ordinary nominatives, and this opinion appears to be countenanced by Dr. Lee in his Hebrew Grammar. He has however pointed out several instances in which the forms do not correspond, and when we attempt to carry the principle throughout the cognate dialects, we find the discrepances so numerous and serious, as to excite considerable doubts respecting its soundness. For example, there is a periphrastic present tense in Syriac indubitably formed by the addition of the nominative personal pronouns to the present participle. But the terminations thus obtained are so different from those of the ordinary preterite, that it is scarcely possible to refer them to a common origin. To go no further than the first person, *qetleth* = *occīdi* can hardly be composed of the same materials as *qotel-no* = *ego occīdens* or *occīdo*. In the latter the termination is simply *eno* = *ego*, with a quiescent initial; but if the dental ending of the latter ever was a nominative, it must have been totally different from any nominative now found in the language.

It is believed that the Ethiopic and Amharic dialects furnish the most satisfactory explanation of the true structure of the Semitic verb. In both these the conjugation of the verb presents several peculiarities, and, if we are not mistaken, those peculiar forms have a more original and organic cast than the corresponding ones in the more cultivated dialects. One remarkable distinction is, that in

several persons the Ethiopic substitutes gutturals, accompanied by fuller vowel sounds for the dentals of the Hebrew and other dialects. For example, the Hebrew forms *lamad-ti*, doceo; *lamad-t*, doces; *lemad-tem*, docetis, would in Ethiopic be *lamad-ku, lamad-ka, lamad-kemmu*. The reason for regarding the latter forms as more original than their Hebrew cognates is, that they correspond in general with the oblique cases of the pronouns employed in construction with nouns and prepositions.

When the forms of the verb and noun happen to correspond, their respective combinations with pronominal suffixes are often perfectly identical. Thus *naggar*, noun subst., denotes speech, discourse; and as the base of a verb of the second conjugation, analogous to the Heb. *piel*, meaning to relate or speak, *naggar-ka*, considered absolutely, may either denote *sermo tuus* or *tu locutus es*; and in the plural *naggarna, sermo noster* or *locuti sumus*; *naggar-kemmu, sermo vester* or *locuti estis*. Some of the above forms cannot without violence be deduced from the nominatives of the personal pronouns. *Na*, the suffix of the first person plural, might possibly be a fragment of *nehna*, but it is not so easy, by any legitimate process, to extract *ka* from *anta*, or *kemmu* from *antmu*. On the other hand, identity of form may be fairly regarded *à priori* as an indication of original identity of power, at least till we have some proof to the contrary. If the strongly marked form *kemmu*, in combination with a noun, means *vestrûm* and not *vos*, it seems more rational to conclude that it had originally the same power in the verb, than to assume without a shadow of proof that it was once a nominative, or to deduce it from a word organically different.

It is admitted that this identity of the personal terminations of verbs and the pronominal suffixes of nouns in Ethiopic is not carried through all the persons of the ordinary preterite. The discrepances may however either be accounted for by the process of abbreviation in forms frequently and familiarly employed, which is common to many languages, or may be partially explained by reference to other dialects. There is however a formula frequently employed as a substitute for the ordinary verb, in which the nature and construction of the pronominal suffixes is perfectly unequivocal. In many constructions, and more particularly in order to express a contingent future, what is called the infinitive, but, as is also the case in other Semitic languages, in reality is a mere abstract noun, is employed in both numbers and in all persons, with precisely the same suffixes as any ordinary substantive. Thus *gabir*, to do, or more properly *act of doing*, is employed in combination with suffixes according to the following paradigm:—

Sing. 1. gabir-ya.	2. gabir-ka.	3. gabir-ō.
Plur. 1. gabir-na.	2. gabir-kemmu.	3. gabir-omu.

Taken absolutely, these combinations simply denote *doing of me, thee, him*, &c., but in connected composition they are used extensively to signify *when I go*, or *when I shall go*, &c., through all the persons. A similar construction occurs in Hebrew, but it is employed in a much more partial manner. In Amharic it is used much in the same

way as in Ethiopic, with some slight variations in form. The remarks of Isenberg on this idiom, which he designates the constructive mood, may help to throw some light upon its nature:—

"This (the constructive) is a singular mood which has nothing corresponding either in European or in other Semitic languages; although its form, as far as the simple one is concerned, answers the Ethiopic infinitives *gabir* and *gabrō*; but this mood is not an infinitive. It has nothing of a substantive character; whereas the infinitive is the first verbal substantive, possessing both the characters of substantive and verb. Nor is there any other mood to which it exactly corresponds; neither participle nor gerund nor finite verb will answer it, although it may be occasionally translated by either, and sometimes by an adverb. It occupies an intermediate station between the infinitive and the finite verb; has four forms, one of which is simple, one augmented, and two compound; and is flexible like the finite verb, having afformatives, resembling the suffixed pronouns, partly of the noun and partly of the verb. The simple form is used for amplifying; the other forms, on account of the auxiliaries which are attached to them, for constituting sentences. When the nature of this mood is understood, we hope the designation *constructive* will be justified, not having been able to fix upon any better.

"The simple form *kabr* (a modification of the radix *kĕbr*, 'honour,' which may be considered as containing the idea of an agent, and of an action or a concrete being, and an abstract state or condition, &c.) assumes peculiar forms of pronouns, which must not be taken as possessive (nominal), but as personal (verbal); nor as the other verbal suffixes which are in the accusative, but they are nominatives." —*Isenberg, Grammar of the Amharic Language*, pp. 69, 70.

It is not difficult to perceive that while the premises are here correctly stated, the author's reasonings upon them are, like those of most grammarians, influenced by the hackneyed idea of the necessarily intrinsic difference between the noun and the verb. Ludolf, rightly as we believe, treats the Amharic construction as perfectly analogous to the Ethiopic one already analysed; and it will be obvious on examination that the root is a mere verbal noun, commonly denoting state or action, and that the pronominal endings are nothing more than the ordinary oblique cases of the personals, in some cases slightly modified. *Kabr* for example, taken absolutely, means nothing more than the state or category of being honourable; and *kabr-ē*, with the suffix of the first person, means *my being honourable*, or more simply, *my dignity*, just as much as *beth-ē* means *my house*. It may indeed, in connected discourse, require to be rendered by *when I am or shall be honourable*; but this sense depends on the combined power of the elements, not [illegible] inherent in the root.

The arguments for the [illegible] deducible from the Semitic languages [illegible] follows:—1. In most of them a mere ab[illegible] nominal suffixes is unequivocally employ[illegible] commonly regarded by grammarians [illegible] The per-

sonal terminations of the Ethiopic and Amharic preterites generally correspond with the pronominal suffixes employed with nouns, the difference in meaning being often only determinable by the context. The preterite, in other dialects, is evidently formed upon the same *principle*: whether the Ethiopic or the Hebrew has preserved the more ancient type is a question of fact not easy to be decided from such data as we now possess. 3. The infinitive—in other words, the verbal noun—is regularly employed in the Abyssinian dialects in combination with oblique pronominal suffixes to supply a deficient tense of a regular verb; the literal resolution of the phrase being *act* or *state of me, of thee, of him*, &c., according to circumstances. These forms are probably more recent than the regular preterite; but in them, as well as in the periphrasis of the verb substantive already alluded to, there appears to have been an intention to proceed upon the original *principle* of formation. In the older as well as in the more recent, there is no doubt that the pronominal termination stands for the subject of the proposition, and the root for the predicate; the only dispute is, what is the nature of the connexion between them? No reason appears to have been hitherto assigned why it may not be the same in one case as in the other, except the assertion that the roots of verbs are and must be intrinsically different from nouns, which in fact amounts to begging the entire question at issue.

There are other phænomena in the Semitic languages apparently tending to confirm the hypothesis now advanced, which will be more conveniently discussed in another division of the general subject.

PHILOLOGICAL SOCIETY.

VOL. III. MARCH 25, 1848. No. 70.

THOMAS WATTS, Esq. in the Chair.

A paper was read—

"On the Elements of Language, their Arrangement and their Accidents—the Labials." By Edwin Guest, Esq.

In arranging the elements which take a labial for their initial, our difficulties will consist chiefly in distinguishing between the letters of the primeval language, and those which were subsequently formed from them. We will begin with the elements that take for their initial the primeval *p*, *p'*.

The primeval *p*, as we have already seen, took the form of *b** in the Cochin-Chinese, and of *f*† in the Gothic dialects. Of these two permutations there can be no doubt, and consequently we shall be justified in ranging under the present head of our subject, words from the Cochin-Chinese beginning with *b*, and Gothic words beginning with *f*. In some cases the primeval *p* appears to be represented by the Greek *p'* (ϕ) and Celtic *f*, but care must be taken in the selection of examples. As the relations which the Chinese *f* bears to the other labials have not been as yet satisfactorily determined, we shall avoid, as much as possible, drawing our illustrations from Chinese words beginning with this letter. The Chinese *f*, like the same letter in the Gothic and Celtic languages, probably represented *two* letters of the primeval language, namely the *p'* and the *w*; and occasionally it runs so nearly parallel to the Gothic *f*, that we might be tempted to infer the existence of a much closer connexion between them than would be warranted by sound criticism.

We shall endeavour to range the groups of meanings as nearly as possible in the same order in the present paper as in that which treated of the initial gutturals. The reader will thus be enabled to compare the relations which bind the groups together in the two series, and will probably see reason to consider them as confirmatory of each other. In the first group the meanings appear to be connected in the following sequence:—to go forwards, to hurry, to labour, and hence toil, suffering, distress, poverty, &c.; to labour for an object, to manage, and hence business, traffic, gambling, &c.; to effect by labour, to obtain, and hence the efficient instrument—the hand, the result of one's labour, meed, hire, recompense, provisions in store, property, &c.

pan ..... *Chin.* 8169, to exert one's strength in doing, arranging, or managing, to manage, to transact, to do, to provide, to prepare, &c.; *mae pan*, a kind of market-man, one who makes all necessary purchases for the house and table, &c.

* Vol. iii. p. 169. † Vol. iii. p. 177.

pin ..... *Chin.* 8561, urgent, pressing, precipitate, &c.
pun ..... —— 8717, to walk or run on the highway, to run about in haste, precipitation, hurry, &c.
—— —— 8718, to walk or be conveyed at a quick pace, to run.
—— —— 8720, to throw into confusion with the hand.
—— —— 8726, strenuous impetuous effort.
p'een ... —— 8400, hurry, perturbed, hasty, &c.
—— —— 8402, to touch with the hand, &c.
—— —— 8408, — struck with fear, hurried, precipitate, to strike with the hand, &c.
ban ..... *Co.-Chin.* to sell.
buôn..... —— to buy.
—— —— to be affected with grief.
pan ..... *Hok.Chin.* to manage; *mae pan*, a comprador, one who buys things for another.
pëen ..... —— to exert one's strength.
p'wan ... —— the appearance of running away, to flee.
pan ..... *Sanscr.* to negotiate, to treat or transact business.
pan-a ... —— ah s.m. wages, hire, a stake at play, a bet, a wager, gaming, playing, playing with dice, price, wealth, property, a commodity for sale, business, &c.
pan ..... —— —— to traffic, to buy, to sell, &c.
pān-a ... —— ah s.m. trade, traffic, &c., the hand.
pān-i ... —— ih s.m. the hand.
ih s.f. a place of sale, a shop, a market.
pen ..... —— to go.
pain ..... —— to go or approach, &c., to touch, &c.
πεν-έω ... *Greek.* to be poor.
πέν-ης ... —— s.m. strictly one that works for his daily bread, a day-labourer, hence a poor man.
πεν-ία, πεν-ίη —— s.f. poverty, need.
πέν-ομαι —— to work for one's daily bread, to toil, work, to be poor or needy, to be poor in, to have need of, to work at, prepare, get ready.
ποιν-ή ... —— s.f. quit-money for blood spilt, the fine paid to the kinsman, a ransom, price paid, satisfaction, retribution, requital, vengeance, penalty, recompense, reward, redemption, ransom as the result of quit-money.
πον-έομαι —— to toil, have or suffer toil, work hard, to toil or busy oneself, to be in distress or anxiety, to distress or trouble oneself, to wear oneself out, to be worn out or spoilt (a sword), to bring about by labour or exertion, to effect, to execute with pains or care, to perform or work zealously.
πον-έω ... —— to cause toil, weariness, distress to another, to gain by toil or labour.
πόν-ος ... —— s.m. work, hard work, toil, drudgery, a battle, an action, bodily exertion, exercise, hard running, a work, a task, distress (of body or mind), suffering, pain, grief; *in plur.* pains, sufferings, distresses, also sickness in general, anything unpleasing; anything produced by work, a work the fruit and result of labour.
pen-um .. *Latin.* s.n. all kinds of victuals, meat and drink, store and provision for a household.

pen-us ...	*Latin.*	s.m. id.
pœn-a ...	——	s.f. punishment, penalty, pain, trouble, remorse, any toil or suffering, a payment of loss at play, &c.
pun-io ...	——	to punish, &c.
poen.....	*Welsh.*	s.f. pain, torment, agony, punishment, pains, labour.
poan.....	*Breton.*	s.f. pain, suffering, evil, punishment, torment, labour.
poan-ia...	——	v.a. & n. to cause or endure pain, sickness or suffering, to torment, to torment one's-self, to labour.

Philologists in general would consider the last three examples merely as Latin words naturalized in the Celtic dialects. The opinion may possibly be a correct one; but the reader should remember that the laws which distinguish the imported from the vernacular terms, in languages affected by the Latin, have been hitherto very imperfectly investigated, and that the principles which have generally guided our decisions are, to say the least, very unsatisfactory.

There seems good reason to believe that we should be justified in ranging under the present head of meanings, the Latin name of *Pœn-us*; and that, like the Hebrew name for the same enterprising race, it originally signified 'a trader.' There can be little doubt also that the Greek name *Φοινιξ*, respecting which philologists have speculated so much and to so little purpose, had originally a like signification; and that it was merely the Greek representative of the Sanscrit word *banij*, a trader, which in the nominative case takes the form of *banik*. The root, of which *banij* appears to be a derivative, will be considered in a subsequent part of this paper.

We have observed elsewhere that the idea of onward movement is associated with that of thrusting or of piercing (vol. iii. p. 39). Hence the meanings to pierce, to separate, to break asunder, to grind or pound, &c., a slice, a portion, a fragment, shards, flour, &c., range naturally with those we have been considering. The examples are not numerous.

pëen.....	*Chin.*	8405, a stone needle, a certain stone probe used Chinese surgeons.
——	——	8421,—one-half, &c., fifty men, twenty-five chariots of war.
pin	——	8547, to separate, to divide, to partition.
pwan ...	——	8745,—to separate, to divide, to cut off, to halve, to separate as an oyster.
p'an	——	8171, the half of a victim, a slice of, &c.
p'ëen ...	——	8399, a splinter, a fragment, a bit, a slip, a petal of a flower, a leaf of tea, half of, to break asunder, &c.
pëen.....	*Hok.Chin.*	to puncture the flesh for medical purposes by a needle passing through a stone.
——	——	to tear asunder as with claws.
pwan ...	——	the half.
——	——	a large slice.
p'hëen ...	——	the section or leaf of a book, or piece of composition.
——	——	a slice, a part, a half.
ben	*Co.-Chin.*	a part (of some district).
bun	——	fine flour.

pain	*Sanscr.*	to pound, to grind.
pen	——	to grind.
pain	*Welsh.*	s.f. bloom, fine powder or dust, farina, the bloom of fruits, the farina on flowers.
pein-iaw .	——	v.a. to yield bloom or farina.
pan	*Breton.*	s.m. a locality, a place, a canton (*qu.* a division of some larger district).
pueyne...	*Flem.*	rubbish, shards, fragments of stone, &c.
fen	*Irish.*	s.m. a section of a book.
fin-a.....	*A.-Sax.*	a woodpecker.

We have seen that the Chinese word *pëen* signifies not only "one-half," but also "fifty men and twenty-five chariots of war." It seems pretty clear that it took the first of these meanings because fifty was the half of a hundred, and it is probable that a better acquaintance with Chinese usages would explain to us how it came to signify twenty-five chariots. Now the Danish word *ti* signifies ten, and the Icelandic *tyg-r*, s.m., the number ten; and, according to Haldorsen, the word *tug-r*, s.m., signifies both a number in general, and the number ten in particular. As this word is certainly the root of our English word *ten**, we may conjecture that *ten* properly signifies a full number, a *completed tale*; and that the Sanscrit *pañchat*, Greek *πέντε, πέμπε*, Welsh *pump*, German *funf*, Dan. *fem*, &c., are merely derivatives of the Chinese *pëen*, and originally signified the *half* of such tale or number.

Connected with the idea of separation is that of order and arrangement, whence come the meanings—a series, a row, a streak, a stripe, a mark, &c.

pan	*Chin.*	8162, to confer and distribute and place in regular order, a series, a rank, a row, a gradation, &c., colours arranged in order, or stripes, variegated, &c.
——	——	8163, streaks, stripes or variegated colours.
——	——	8165, the scar of a healed wound, a cicatrice, the marks of the small-pox.
——	——	8167, the veins on a stone.
pin	——	8547, to divide, to distinguish, to discriminate clearly, &c.
pwan ...	——	8748, a path that divides fields.
pan	*Hok.Chin.*	variegated, parti-coloured.
——	——	the divisions in a melon or orange.
p'hëen ...	——	to arrange, to put in order.
pan	*A.-Sax.*	a piece, a plait, a hem.
pan	*English.*	a regular division of some sorts of husbandry work, as digging, sowing, weeding, &c.—Forby.
pane.....	——	a piece mixed in variegated works with other pieces, "a pane of cloth."—Johns. Dict.
piane ...	——	a compartment of ground between the trenches, or of tedded grass between the raked divisions.—Dors. Dial., Barnes.
fin-a.....	*Icel.*	s.f. a freckle.

* Our word *ten* answers to the Mæso-Gothic *taihun*, the Latin *decem*, and the Sanscrit *dashan*. *Dashan* in the nominative takes the form of *dasha*, which answers to the Greek *δέκα*, the Icelandic *tyg-r*, and the Danish *ti*.

The next set of meanings is associated with the idea of linear extension:—to mount, and hence a summit, a hill, a head, a cap, a chief, a point, a pin, a pinnacle, a completion, &c.; an extremity, a butt-end, the lower part, a root, a foundation, something to rest upon, &c.

pin	*Chin.*	8556, the hair on the temples, so called from its appearing on the margin of the face, or according to others, from its being near the top of the head.
p'ëen ...	——	8408, a cap or dress; bonnet serving to keep up the hair, and to show the rank; a kind of leather helmet, &c.
pin	*Hok.Chin.*	to rest or rely upon.
pun	——	a root, an essential fundamental thing.
pwan ...	——	a cap, a hat.
p'han ...	——	to climb up from a low place to a higher one.
biên	*Co.-Chin.*	the extremity of anything.
bon	——	the shoot of a sharp-pointed plant.
bôn	——	a root, a principle.
payan ...	*Persian.*	end, extremity, margin, completion.
pin-ea ...	*Latin.*	s.f. a pine-tree.
pinn-a ...	——	s.f. fin of a fish, the pinions or larger feathers of a wing, the wing of a bird, a battlement in a wall or fortification, &c.
pen	*Welsh.*	s.m. an extremity, end or conclusion, the upper part, the head, a chief, a capital, a summit, a beginning or foremost end.
——	——	adj. head, chief, supreme.
pen-u ...	——	v.a. to render chief or principal, to become chief, to surpass, &c.
pin	——	s.m. a pin, a style for writing with, a pen.
penn.....	*Breton.*	head, chief, end, extremity.
pen-a ...	——	to mount, to move oneself to a higher place.
piann ...	——	s.m. a writing pen, a reed.
pinn.....	——	s.f. the summit of a hill or headland.
pinn-e ...	——	s.f. a pin, peg, spigot, stud.
pion	——	s. a pin, a peg.
penn-i ...	*Icel.*	s.m. a pen, a reed.
pinn-i ...	——	s.m. a treenel.
pinn.....	*A.-Sax.*	a pen, a quill.
pinn-e ...	*Germ.*	s.f. a large feather of a bird's wing, quill-feather, a small nail, tack, &c.
pin	*English.*	a pinnacle, a summit.—Jam.
finn-e ...	*Germ.*	s.f. a pimple, fin, top, point, small nail, tack, &c.
fin.....	*A.-Sax.*	a fin.

Circular motion appears to have given birth to the meanings—to pervade, to circulate, to embrace, to associate with, to agree with, to interlace, to weave, &c.

pëen.....	*Chin.*	8436, to plait, to twist, to twine, to plicate.
——	——	8552, to accompany, to receive a guest with the usual ceremonies.
pwan ...	——	8741, an associate, a fellow, a companion; to follow, to accompany, to attend upon.
p'ëen ...	——	8423, to make a circular tour, to extend, reach, or go to every place, to pervade every place.

pëen.....	*Hok.Chin.*	mixed threads in weaving.
——	——	to twist hemp, to hem a garment.
bên	*Co.-Chin.*	to interlace hurdles, to form rafts.
pen	*Sanscr.*	— to embrace.
pain.....	——	to touch or embrace.
pūn	*Persian.*	felt cloth, or any kind of saddle-cloths for horses, camels, or other beasts of burden.
πήν-η ...	*Greek.*	s.f. the thread on the bobbin, in the shuttle, the woof; and in the *plural*, the web.
πήν-ω ...	——	to wind thread off a reel, &c. for the woof, hence to weave, in general to wind off a reel.
pann-us ..	*Latin.*	s.m. any cloth-stuff, &c., lint or tent for a wound.
pan-us ...	——	s.m. a woof about the quill in the shuttle; a downy pod in which the panicum grows; a dry strong excrescence covered with a sort of down of the tree ægilops.
pan	*Welsh.*	s.m. that is universal, pervasive, of spreading grain or texture, down, fur, nap; the milling, fulling, or thickening of cloth.
pan-u ...	——	v.a. to make universal or pervasive, to form a texture or grain, to cover with down or nap, to full or mill cloth, to thicken by beating, &c.
pan	*English.*	to agree.—Car. Jam.

From the same fundamental idea came the meanings—to encircle, to compress, to condense, mix up, accumulate, and hence induration of the skin, corpulence, things heaped together, filth, scum, &c.

pëen.....	*Chin.*	8415, the ribs united as one, not distinctly marked; used also to denote indurated skin.
pin	——	8560, numerous, crowded, in confusion, mixed, blended, applied to variegated ornaments.
pun	——	8722, to mix.
p'an	——	8171,—large, fleshy, &c.
p'ëen ...	——	8412, indurated skin, hard stiff skin as that on the hands and feet of ploughmen, a loose skin as if not adhering to the muscular part.
pëen.....	*Hok.Chin.*	to indurate, to grow hard.
pwan ...	——	great, fat, lusty.
bun	*Co.-Chin.*	mud, clay.
pīn-a ...	*Sanscr.*	fat, bulky, corpulent, large.
pūn	——	to accumulate, to collect or heap together.
p'aṇ-a ...	——	ah s.m. the expanded hood of a cobra de capello.
p'āṇ-i ...	——	ih s.m. unrefined sugar, molasses, flour, or meal mixed with curds.
p'en-a ...	——	ah s.m. froth, foam, cuttle-bone fish, supposed to be the indurated foam of the sea, vapour.
πλν-ία ...	*Greek.*	s.f. a filling-up, satiety, repletion, a surfeit, fullness, plenty.
πάν-τα ...	——	n.pl. surfeit, disgust.
πιαίν-ω...	——	to make fat, to fatten, also to make the soil fat or rich, to fatten, enrich; *metaph.* to increase, enlarge, &c.
πίν-ος ...	——	s.m. dirt, filth.
πίων.....	——	fat, well-fed, plump, sleek (especially of animals); fatty, oily, rich; rich, fertile (of soils), wealthy, plentiful.

πύαν-ον ..	*Greek.*	s.n. a mixture of various kinds of pulse cooked sweet.
pan-is ...	*Latin.*	bread, anything made in the shape of loaves or balls.
pian-a ...	*Russ.*	scum.
pian-it'...	——	to form a scum.
pon	*Welsh.*	s.m. that is puffed or blistered.
pon-iaw ..	——	to puff out, to swell out, to fatten, to feed.
pwn	——	s.m. an aggregate, a pack, a burden, a load.
pann.....	*Breton.*	rank (said of vegetables).
fín-a.....	*Icel.*	a fat slice of meat.
fún-a ...	——	to rot.
fenn	*A.-Sax.*	a fen, dirt.

We have now to consider the elements which take for their initial letter one of the vocal labials—*m*, *w*. It may be convenient to begin with the *second* of these letters.

The primeval *w* probably took, in different dialects, every sound intermediate between our *w* and our *v*; and appears to have given rise, in the early Indo-European languages, to the letters *b*, *b'* *. From it came, mediately through *b'*, the Greek *p'* (*φ*); and also mediately or immediately, a Celtic and a Gothic *f*. In some languages, as in the Greek and Irish, the primeval *w* is unknown, the words which generally take the initial *w* very frequently beginning in those languages with an open vowel, simple or aspirated.

In some of these cases the *w* has evidently melted into the substituted vowel; but in others we can trace up to the most remote antiquity two classes of words, one beginning with *w*, and the other with a naked vowel or an *h*; and it would be very unsafe to infer any close relation between the two series. The correspondence between them is evidence of a parallelism, but would not justify us in concluding that the initial letters were connected together by any permutation.

The following meanings come first in order:—to move onwards, a river, the wind, &c.; to be quick or clever; to labour, to effect, to transact business, to sell, a deed, a work, &c.; to hurry forwards, to strive, to seize, to seek to obtain, to ask, &c.; to rush on, to strike; to put in motion, to throw, to cast, to banish, &c.

wan	*Chin.*	11556, to strike, &c.
van	*Sanscr.*	— to be distressed, to act, to transact business, to ask or beg, to seek, to desire.—Westergaard.
van-a ...	——	an s.n.—water.
ven	——	to go.
vann-us ..	*Latin.*	s.f. a seed-hopper, a van or fan to winnow corn with.
ven-eo ...	——	to be sold.
vuin-yat'	*Russ.*	— to seize and confiscate.
winn-an..	*A.-Sax.*	to labour with grief and pain, &c., to obtain by labour and toil, to strive, to struggle with, to fight.
wayn ...	*English.*	to strike, to labour.—Jam.
ban	*Sanscr.*	to ask or beg.
βαίν-ω ...	*Greek.*	to go, walk, tread, &c., to make to go, put in motion, &c.
bann.....	*Breton.*	s.m. a cast, a throw, &c.
bann-a ...	——	to throw with violence, to reject, exclude, banish; to fall, to be overturned.

* Vid. vol. iii. p. 173.

bann.....	*Irish.*	s. an interdict, suspension, censure.
——	——	a marching, a journeying; a deed, a fact.
bean.....	——	s.f. a blow, a kick.
——	——	adj. quick, nimble.
bean-aim	——	v. I strike.
beann ...	——	s.f. a step, a degree.
bein-e ...	——	s. a champion, a famous hero.
binn.....	——	s. the hopper of a mill.
bonn-a...	——	s. a sudden blast.
buinn-e ..	——	s.f. a wave, stream, rapid river.
bunn ...	——	work.
buan.....	*Welsh.*	swift, nimble, quick, fast.
bon	*Icel.*	s.f. an asking, a begging.
bæn	——	s.f. an entreaty.
ben	*A.-Sax.*	a prayer, petition, demand.
been.....	*English.*	nimble, clever.—Lanc. Grose.
bann.....	*Swed.*	excommunication.

With the root *van* appears to be connected the Sanscrit word *banij*, a trader, which in the Greek takes the form of φοίνιξ*.

Connected with the idea of onward movement is that of piercing, and hence of wounding, slaying, &c.; and of cutting, dividing, separating, &c.

wăn	*Chin.*	11595, to separate, to break, to cut asunder.
——	——	11597, to cut, &c., to cut crosswise.
wan	*Hok.Chin.*	to remove to a distance, to keep at a distance.
——	——	far, distant.
vun	*Co.-Chin.*	remote; adv. far.
vān-a ...	*Sanscr.*	alone, solitary; ah s.m. a pipe, a fife, a flute (*qu.* a pierced instrument).
ven-u ...	——	uh s.m. a bamboo, a flute, a pipe.
ven-a ...	*Latin.*	s.f. a vein.
vuin-yat'	*Russ.*	to cut, &c.
φόν-ω ...	*Greek.*	to slay.
φόν-η ...	——	s.f. a kind of eagle.
φόν-ος ...	——	s.m. murder, homicide, killing, slaughter.
ben-a ...	*Breton.*	to cut (stones).
beon.....	——	a kind of sickle to cut stubble with.
buain ...	*Irish.*	s.f. cutting, reaping, sheaving.
——	——	s.f. deprivation.
buan-a...	——	s. a mower, a reaper, a hewer of wood.
ben	*Icel.*	s.n. a mortal wound.
ben-ia ...	——	to wound.

The leading idea of the next group of meanings is that of *prominence*. It will hardly be necessary to remind the reader of the analogies which exist between the present set of meanings and the corresponding group† already noticed in a former part of the present paper.

wan	*Chin.*	11547, a protuberant swelling.
vun	*Co.-Chin.*	to heap up, heaped up.
vān-a ...	*Sanscr.*	ah s.m. the udder of a cow, &c., the root or feathered part of an arrow.
wenn ...	*A.-Sax.*	a wen, a tumour.

* Vid. vol. iii. p. 189. † Vid. vol. iii. p. 191.

ban	*Persian.*	—the bottom of anything, the anus.
bun	——	root, basis, foundation, extremity, point, tip.
βουν-ος ...	*Greek.*	s.m. a hill, a height, a heap, a mound; a woman's breast.
ban	*Welsh.*	s.m. prominence, what is conspicuous. It is the appellative of several mountains. adj. conspicuous, high, lofty.
bôn	——	s.m. a stem or base, a stock or trunk, also the butt-end.
bwn	——	s.m. a spear-head.
beinn ...	*Irish.*	s. the summit of a hill or mountain.
ban	——	s. the foot or pedestal of anything, a foundation.
binn	——	s. a hill.
bonn.....	——	s.m. a base, bottom, sole, pedestal.
buinn-e ..	——	s.f. an ulcer.
——	——	s.f. a tap, spigot, spout.
——	——	s.f. a branch, twig, sapling, sprout.
bun	——	s.m. a root, stock, stump, bottom.
bun-a ...	*Icel.*	s.f. the foot of an ox or bear.
boine ...	*English.*	a small swelling caused by a fall or blow.—Essex. See *bunny*.—Moor.
bown ...	——	swelled.—Norfolk, Grose.
bun	——	the seat (in the human body).—Jam.
——	——	the tail or brush of a hare.—Jam.
——	——	a rabbit.—Cars. Craven Dial.
fain	*Welsh.*	s.m. what rises round, a cone.
foin-e / fin-e	*Irish.*	s.f. a wart.
fan-a ...	*A.-Sax.*	a standard, a vane.
fahn-e ...	*Germ.*	s.f. a flag, banner, vane of a weathercock, beard of a quill, tail of a hare or rabbit.

From the idea of circular motion came the meanings to wind, to curl, to twist, to entwine; to be connected with, to belong to; to bend, to flatter, to be complaisant or courteous, to be accommodating, good, &c.

wan	*Chin.*	11552, appearance of water circulating, a kind of eddy.
——	——	11561, a yielding complaisant woman.
——	——	11572,—to turn, to twist.
——	——	11577, flattering looks, trying to please, yielding, complaisant.
——	——	11586, a hollow curve in the shore where the water forms a bay, a safe place for boats or ships to anchor.
wan	*Hok.Chin.*	a winding stream, a crooked shore.
——	——	obedient, submissive, &c., accommodating.
——	——	round, circular.
wun	——	amicable, harmonious.
——	——	curling smoke.
——	——	great waves in a river.
——	——	a rope, a cord, a string with which a net is tied.
——	——	a halo round the sun or moon.
——	——	to entwine around; a large girdle.
văn	*Co.-Chin.*	to twist (a rope).
vân	——	clouds undulated.
van	*Sanscr.*	to serve, to honour, &c., to help.

vān-a ...	*Sanscr.*	an s.n. a heavy sea, the rolling of water from wind, &c.; hence the high tide in the Indian rivers, commonly called the *bore*, &c.
ven-i.....	——	ih s.f. unornamented and braided hair, &c.; assemblage of water, as the conflux of rivers, &c.; weaving.
ven-ia ...	*Latin.*	leave, permission, courtesy.
whean ...	*English.*	to coax, to flatter.—Brockett.
bann.....	*Irish.*	s. a belt, a girth, a bandage, a chain, a hinge.
——	——	s. a band of men.
bean-aim	——	I belong to, appertain.
binn.....	——	s. regard, respect.
buan.....	——	adj. good, harmonious.
buin-e ...	——	s.f. the set-off in basket-making, a thick welt or border.
bain	*English.*	pliant, limber.—Forby.
fun-is ...	*Latin.*	a rope.
fun	*Welsh.*	s.f. what is united, or combined together, a bundle.
fain	*Irish.*	a ring.
fan	——	s. wandering, straying, peregrination, pilgrimage.

The meanings which take *diffusion* for their fundamental idea may be conveniently ranged under two heads:—

1st, Breath, air, vapour, a smell, a fragrance, a stink, &c.

wăn	*Chin.*	11609, an epidemic disease.
——	——	11612, incense.
vān-a ...	*Sanscr.*	an s.n. a perfume, a fragrance.
vyān-a...	——	ah s.m. one of the three vital airs; that which is diffused throughout the body.
von'.....	*Russ.*	a stink.
von-ya...	——	a smell.
von-yat'..	——	to smell.
fwn	*Welsh.*	s.m. a state of proceeding from or originating, a source, the breath or respiration, a puff of breath expelled, a sigh.
fĕn	——	s.f. a flowing principle, air.
fowyne...	*Flem.*	a pole-cat.

2nd, Fire, flame, warmth, and hence the meaning 'to dry.'

wăn	*Chin.*	11605, the sun rising with genial warmth.
——	——	2888, warm, a slight genial warmth.
wan	*Hok.Chin.*	fire.
wun	——	the warmth produced by the rising sun.
vāṇ-a ...	*Sanscr.*	ah s.m.—a name of fire.
van-i ...	——	ih s.m. fire, or its deity.
vān-a ...	——	ah s.m. a dry fruit.
		adj. dry, dried, &c.
vian-ut' ..	*Russ.*	to dry up, to wither.
winn-a...	*Sui.-Goth.*	to wither.
win	*English.*	to *win* hay.—Jam.
bun	——	a dried hemp-stalk, a kex or dry hollow stalk of the hemlock.—Cumb. Gloss.
bune.....	——	the inner part of the stalk of flax, the core, that which is of no use, afterwards called *shaws*.—Jam.
fœn-um ..	*Latin.*	hay.
fon	*M.-Goth.*	fire.

The primeval *m* is represented in the Hokkeen di-

there is little doubt that a like permutation may occasionally be found in the Indo-European languages. But the laws of letter-change have been, as yet, very imperfectly investigated; and satisfactory examples are so rare, that we shall not bring forward any words beginning with *b*, as illustrating the present branch of our subject, unless it be from the Hokkeen dialect.

We shall start from the same point as heretofore. It will be seen that when the element begins with *m*, it has chiefly reference to *mental* effort. The idea of agency furnishes us with another term for the *hand*; and also, as it would seem, with a name for *man*—the managing, or as we might phrase it, the reasoning agent.

mëen ...	*Chin.*	7614, to think, to reflect, to endeavour.
——	——	7616,—to think about over and over, backwards and forwards.
min	——	7695, painful feeling, a wounded mind, commiseration, chiefly on account of the state of the people, concern for one's country; strong, violent.
——	——	7703, exertion, to exert oneself, effort employed, the heart's wish unaccomplished.
——	——	7710, to advance with celerity, &c., clearness and quickness of perception.
mun	——	7819, to touch with the hand, to lay the hand upon, to feel, to take hold of, to shake, &c.
bin	*Hok.Chin.*	clever, diligent, intelligent.
——	——	to force oneself to anything against the will and power.
——	——	to be silently grieved, to be displeased and sorrowful.
bun	——	to inquire, to ask.
——	——	sorrow, trouble.
mân	*Co.-Chin.*	to effect.
man	*Sanscr.*	to know, to understand, to regard, to mind, to think, to conceive, &c., to be proud, to oppose, to stop.
man-as...	——	ah s.n. the mind, or (considered as the seat of perception and passion) the heart, the intellect, the understanding.
mān	——	to investigate, to seek or desire knowledge.
mān-a ...	——	ah s.m. arrogance, haughtiness, pride, female arrogance, or indignation; taking, seizing, &c.; an agent, &c.
man-u ...	——	uh s.m. Menu the legislator, &c., man in general.
mān-ava	——	avah s.m. a man, man, a boy.
		avī s.f. a woman, &c.
μαίν-ομαι	*Greek.*	to rage, be furious, to be mad, rave, especially with anger; also to be mad with love, to be mad with wine, &c.; also of Bacchic phrenzy, hence frequently of prophetic phrenzy.
μαν-ία ...	——	madness, phrenzy, mad passion, rage, fury, enthusiasm, Bacchic phrenzy.
μέν-ος ...	——	s.n. force, strength of body, especially as shown in quick movement and exertion; of animals, strength, fierceness, as of horses, panthers, &c.; strength, force of soul, especially as acting on the body and giving rise to bold and passionate action; wish, bent, intent, purpose, mind, temper, disposition; *μένος* is also used in periphr. like *βίη*, *ἴς*, &c., *μένεα ἀνδρῶν*, &c.—Il. 4.

μῆν-ις ...	*Greek.*	s.f. wrath.
μην-ίω ...	——	to cherish wrath, to be wroth against one.
man-us...	*Latin.*	s.f. a hand, workmanship, labour; a fight, force, might, power, &c.; management, administration, &c.
men-s ...	——	s.f. the rational soul, the seat of the natural parts and acquired virtues, the understanding, opinion, temper of mind, memory, &c.
mîn	*Welsh.*	s.m. an active principle.
mun	——	s.f. that is capable of forming, an epithet for the hand.
myn	——	s.m. will, desire, mind.
myn-u ...	——	v.a. to exercise the will, to obtain sway, to obtain, to have, to seek, to procure, to insist, to will.
myn-w ...	——	s.m. a person, a body.
menn-a...	*Breton.*	to think, imagine, judge, will, desire, ask for.
main, man ...	*Irish.*	s.f. a hand.
mian ...	——	s.m. the will, desire, love.
maon ...	——	s.m. meditation.—Suppl.
mian ...	*Manx.*	an appetite, eager wish for something, a fond or hankering desire.
man	*Icel.*	to call to mind.
mein.....	——	a sore, a hurt, pain; an obstruction, harm, mischief.
mein-a ...	——	to be of opinion.
mun-i ...	——	s.m. mind, humour.
mæn-an ..	*A.-Sax.*	to mean, perceive, remember, consider, lament, complain.
man	——	a male, a human being.
mun	——	a hand.
mun-an	——	to remember, to consider.
myn	——	love, affection.

The following meanings involve the ideas of minishing, wasting away, comminution, &c.

mëen ...	*Chin.* ...	7617, wheaten flour.
măn	*Co.-Chin.*	comminuted rice.
mon ...	——	thin.
——	——	to be worn away with use.
môn	——	to fail in strength.
mun	——	a small fragment.
μυν-ος ...	*Greek.*	Lat. *rarus*: strictly of substance or consistency, thin, loose, slack; of number, few, scanty; also of things happening at intervals, *e. g.* the beatings of a pulse, slow, &c.
man-o ...	*Latin.*	to run in a small stream, to flow, to trickle down, to drop, to distil, &c.
min-uo ...	——	to make a thing less, to minish, diminish, lessen or make less, to abate or impair, to violate or derogate from, to abase.
main ...	*Welsh.*	slender, fine, thin, or small with respect to roundness.
mân	——	small, little, petty, fine.
mân-u ...	——	v.a. to make small, to pound, to become small, to crumble.
moan ...	*Breton.*	slender, slim, fine, narrow.
moun-a...	——	to eat like a man without teeth, to mumble.
min	*Irish.*	s.m. meal, flour.
——	——	small, fine, tender, delicate, soft, &c.

min	*Irish.*	s.f. pusillanimity.
——	——	s. smoothness, fineness, smallness.
min-im...	——	v. I bray, mince, chop, comminute.
mean ...	——	little, small.
minn-r...	*Icel.*	less.
mión-i ...	——	s.m. a slender man.
mión-a...	——	s.f. thinness.
meyn ...	*Flem.*	the flour-dust of a mill.
min	——	adv. less.

The next group of meanings has the following sequence :—to cut, divide, separate, distribute, allot, give; and hence—a gap, a hollow, an opening, a door; separation, remoteness, solitariness; orderly distribution, species, stripes, marks, &c.; allotment, office, station, position, &c.

mëen ...	*Chin.*	7616,—remote, distant, absent, &c.
min	——	7708, a hollow kind of reed fit for making mats of, hollow as a reed.
mun.....	——	7816, a two-leaved door, a gate, a door of any kind, an entrance, &c.; a family, a sect, a division of a subject, a class of persons, a profession.
——	——	7820, water running between two hills which seem to form a door or passage for it.
mon	*Co.-Chin.*	a species.
môn	——	a door.
mŏn	——	marks of retreating water.
bun	*Hok.Chin.*	to cut, to cut off.
——	——	separated to a distance, divided.
——	——	the stripes in checked and embroidered cloth.
——	——	an opening in a ravine where the water runs out and the two banks project like a gateway.
μόν-ος ...	*Greek.*	alone, left alone, forsaken, solitary, alone, without others, standing alone, single in its kind, &c.
μον-όω ...	——	to make single or solitary, leave alone, forsake.
mun-us...	*Latin.*	s.n. a gift, a present, gift or reward, &c.; a part, a duty or office, an employment or business, public or private, &c.
môn	*Welsh.*	s.f. that is a separate body or individual, an isolated one or that is separate.
man	*Irish.*	s. solitariness.
mann ...	——	s. God the bountiful giver.
mun-r ...	*Icel.*	s.m. distinction.

PHILOLOGICAL SOCIETY.

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HENSLEIGH WEDGWOOD, Esq. in the Chair.

There was laid on the table—

"An Examination of the Grammatical Principles of Professor Von Ewald of Tübingen, as put forth in his Hebrew Grammar and elsewhere; also of the defence of himself against the charge of certain plagiarisms committed by him on the Hebrew Grammar of the Author." By Samuel Lee, D.D.: London, 1847. Presented by the Author.

A paper was then read—

"On the Origin of the Greek Hermēs." By Dr. Trithen.

In Hesiod's account of the creation of Pandora, it is stated that after receiving her beauteous form from Hephæstus, her female attire from Athene, her charms and her ornaments from Aphrodite and the Charites, Hermēs the Guide, Ἑρμείας διάκτορος, infused into her a canine spirit, or rather 'the mind of a dog,' κύνεον νόον.

It would seem at first sight that this is merely a metaphorical expression signifying 'shameless or unabashed,' and indeed such has been the general rendering of this passage; as there is certainly no satisfactory evidence in Greek mythology for the assertion that Hermēs was himself of a canine nature, and that the word κύνεον was employed by Hesiod in its proper sense.

There are however many facts connected with the antiquities of Greece which tend to show that Hermēs, the protector of the dwellings of men (Ἑρμῆς προπύλαιος), the god of sleep, the guide (διάκτορος), and, at a later period, the conductor of the souls of men (ψυχοπόμπος), was at one period of Grecian history considered in the light of a divine animal, or if we may be allowed to use the phrase, as the dog of the gods. According to Hesiod (Theog. 441), the shepherds address their prayers to Hermēs, and we find that he is frequently represented with a ram by his side or on his shoulders (Paus. iv. 33; ix. 22), whence he is called κριοφόρος. It appears likewise from numerous passages that in his earliest and perhaps most original character, he was the deity presiding over herds and flocks, the deity which kept watch over them and which conducted them.

Again, he is frequently represented as watching the houses during the night and protecting the sleep of the inhabitants; hence the *Hermæ* or *Hermulæ* which were placed at the doors of all the principal houses in Athens (cf. Paus. vii. 27; viii. 39): all the public edifices, the gymnasia, libraries, the tombs, and even the corners of streets, were provided with these square blocks surmounted with the [illegible]ad of the watchful deity, and we may conjecture that the æsthetic [illegible]ing of the Greeks was the principal reason which prevented [illegible]om exhibiting any mixture of the animal nature in the images [illegible]whom they had gradually surrounded with so many hal[illegible]ified associations.

[illegible]d for believing that the idea of Hermēs was in the

mind of the Greeks in some measure connected with the notion of a dog, may be found in the circumstance that, according to Diodorus Siculus, the Egyptian deity *Thoth* was by them considered identical with Hermēs. Now Thoth is the well-known god with the dog's head, to whom the Egyptians ascribed the invention of letters, &c., in fact of almost all the arts and sciences; and he appears in many Egyptian drawings as the god who conducts the spirits of the dead before their judge. However, it is merely to the external appearance of Thoth that we would now draw the reader's attention; for this seems to have been the primary cause of his identification with Hermēs; and it is moreover almost the only independent testimony which we possess for the peculiar character under which that deity appeared in Egypt; all his other attributes we learn from Greek authors, and a resemblance with their own god having been discovered in one respect, it was easy for them to extend the comparison, and to make Thoth a facsimile of their crafty δόλιος Hermēs.

It would be difficult, if not impossible, to find the etymology of this latter name, if we confined ourselves to the Greek language. The derivative form ἐρῶ, to tell, proclaim, is *primâ facie* wrong; nor can we say much for its connexion with ἔρμα, prop, support, from which Winckelman, Lessing and others derive the word Ἑρμῆς, when it means those four-cornered posts ending in a head of which we have spoken above.

The original form of that name is undoubtedly Ἑρμείας, as it repeatedly appears in Homer and Hesiod, and in that state it corresponds exactly with the Sanscr. *Sārameya*, which is a patronymic from *Saramā*, a word signifying a bitch, and Ἑρμείας would thus signify the offspring of that animal. Unfortunately the etymology which the Hindu grammarians themselves give of that word is anything but satisfactory; they derive it from the prepos. *sa*, 'with,' and the root '*ram*, 'to be joyful, to rejoice.' But the very faultiness of their derivation is a proof that the word is obsolete, that they had forgotten its original import, and that finding it in their vocabularies, they were obliged to coin for it any etymology which presented itself. Indeed *saramā* is a term which scarcely ever occurs in the more recent literature of the Hindus in the sense of 'dog,' and we are obliged to refer to the *Vedas* for better information.

There we find, among the numerous and earliest traditions of mankind, and which are common to all the Indo-European nations, the well-known story of Heracles and Geryon, or as the Romans have it, of Hercules and Cacus. Vala, a sort of demon, w[illegible]ver the Panis, the enemies of the gods, carried [illegible]way the [illegible]ing to the *Devas*. Indra, the principal deity [illegible]nvoked [illegible]ev hymns of the Hindus, sends the divine [illegible]itch *Sara*[illegible] cattle. She crosses the river *Rasā* a[illegible] a cave. The Panis, perceiving her [illegible] her, and this circumstance gives ri[illegible] and the canine messengers of the g[illegible] eighth book of the 'Rigveda'.

Allusions to this story are very fr[illegible] though the commentators now and then[illegible]

of it. Sometimes they say that the cattle belonged to *Brihaspati*, a priest of Indra; sometimes it is the kine of the Angiras which the Asurs Pánis are stated to have stolen and hidden in the cavern, and that *Saramā* found them out by their bellowing, and not by seeing them. But notwithstanding these variations, the substance of the tradition is the same, and *Saramā* is always the principal actor. Now this dog *Saramā* had a whelp, as appears (Rigv. i. 62, 3) from the verse, "When Indra and the Angirasas sought the kine, *Saramā* found food for her young one." The Commentary explains this in the following manner:—"The being called Saramā is the bitch of the gods; when the Panis had carried away the cows, Indra sent this Saramā to search for them, in the same manner that here on earth a hunter sends his dog after game which is concealed in the forest; but Saramā said, 'O Indra, if thou agreest to give to my little one the milk and the rest of the food which can be derived from those cows, I shall go.' Indra said, 'Be it so.' The Sádyāyana says also, 'O Saramā, I shall cause thy offspring to eat food, if thou findest the cows.'" Hereupon she went and discovered the spot where the cows were and informed him of it, and Indra upon learning it killed the Asuras and regained the cattle.

Now the offspring of this Saramā was *Sārameyas*, who in two hymns of the fifth book of the 'Rigveda' (iv. 2, 22) is addressed as Vāshtospatis, or guardian of the house. These hymns are very curious and have attracted the attention of Colebrooke, who has translated one of them. His version is a literal one, and possesses but little of the poetry which distinguishes the original. "Guardian of this abode! be acquainted with us, be to us a wholesome dwelling, afford us what we ask of thee, and grant happiness to our bipeds and quadrupeds. Guardian of this house! increase both us and our wealth," &c. &c.

The second is more interesting, in so far as it distinctly mentions the name of Sārameya:—1. "Thou who destroyest disease, guardian of the house! who assumest all forms, be to us a helping friend.

2. "When, O radiant, tawny Sārameya, thou showest thy teeth, then glow the weapons of the devourer fiercely from under his lips.

3. "Bark at the robber, Sārameya, or at the thief, as thou runnest hither and thither. Why barkest thou against the singers of Indra? Why art thou angry with us? Sleep.

4. "Tear the swine, may the swine tear thee! Why barkest thou against the singers of Indra? &c.

5. "May the mother sleep, may the father sleep, may the dog sleep, may the patriarch sleep; may the whole of the family sleep! May everybody sleep everywhere!

6. "Whosoever sits and whosoever walks, and whatever person [illegible] us, we close their eyes as we do this house.

[illegible] That bull with a thousand horns who rose from the sea, it is [illegible] he powerful that we cause men to sleep.

[illegible] sleep near the oxen, and those who sleep near [illegible] sweetly-smelling women who repose on the [illegible] sleep."

[illegible] νης Ἑρμείας of the Greeks, the guardian,

the shepherd's god, Ἑρμῆς νόμιος. And it seems to the writer that the connexion between Sārameyas and Ἑρμείας first pointed out by Dr. Kuhn is undeniable.

Hermēs is therefore one of those personages in Grecian mythology whose origin does not spring from the creative fancy of the poets; the stories about him existed in the legends of the people before they had become the people of Greece;—these myths were certainly modified; the exquisite taste of the first civilizers of Europe was the only rule of criticism which guided them in working out their earliest traditions, and hence arose differences which are all but irreconcilable with each other; but it is frequently possible to trace some of the threads of their beautiful mythological fictions to the earlier literature of the Hindus.

In the case of Hermēs we have little more than an identity of the name to guide us; for in Greece this god had but the moral attributes of the dog—his form was given to Cerberus or to Orus; but he still watched over the houses, he was the guardian of the shepherds, the merchants and the traders, and vigilance and speed were his principal qualities.

As we have mentioned Κέρβερος, we may add that probably this word is derived from the root which lies concealed in *S'avara*, an epithet of Sārameya, and that it is certain that Κέρβερος plays the same part in Grecian which Sārameya performs in Indian mythology.

It is a remarkable fact, that in a hymn to Yama, the god of death (R.V.vii. 6, 15, 16), the Pluto of India, mention is made of two monstrous dogs with four eyes and with spotted skins (*Sārameyau S'vānau chaturakshau s'abalau*). These are Yama's guardians, *rakshitárau*, and his messengers when he desires to communicate with the mortals; in short, they are the Κέρβερος and the Ὦρος of the Greeks. Dr. Kuhn very properly remarks that Κέρβερος may originally have been but an epithet of Hermēs, and that it was only at a later period of mythological history that the monster-being indicated by the epithet was entirely removed to the infernal regions, and the god raised to Olympus.

It is difficult to ascertain the meaning of the word *s'avara*. Dr. Kuhn confesses his ignorance on this point, and suggests that the word *s'avala* might be composed of *s'am* success, and *bala* strength; but this seems untenable; compounds of that sort, although not impossible, are an anomaly in Sanscrit. *S'avala* in the present Sanscrit means 'variegated, spotted,' and this surely is no inappropriate epithet; but we find that Mrityus or Yama, the god of death, is called *S'abaláksha*, which if we take the common acceptation of *s'abala*, would mean the god with spotted eyes, and we do not remember any passage where that attribute is given to Yama. But *s'aba* means 'a corpse;' a secondary formation by means of *la* is so frequent, that we do not hesitate to propose it. Dr. Müller proposes to read *s'arbara*, which means 'barbarous,' and as *s'arbar* signifies 'night,' it may be that the epithet, applied both to Yama and to Sārameya, imported something of a gloomy nature.

We shall however treat of Hercules and Geryones, and of his dogs Cerberus and Orus, on some future occasion, and content ourselves at present with the attempt to identify Sārameya and Ἑρμείας.

PHILOLOGICAL SOCIETY.

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Professor WILSON in the Chair.

Philip Anstie Smith, Esq., of the Inner Temple, was elected a Member of the Society.

A paper was then read—

"On the Origin of certain Latin Words." By Professor Key.

*Munĕs-** (n. *munus*), *muni-* (n. pl. *munia*), *moeni-* (n. pl. *moenia*), *muni-* (inf. *munire*), *communi-*, *immuni-*, *muro-* (n. *murus*). These seven words, in spite of the great variety of meanings possessed by them, appear to proceed all from a common root. That a long *u* should interchange with a diphthong *oe*, or as the old orthography† has it, *oi*, is a matter of ordinary occurrence in the Latin language, as is seen in the familiar instances of *cura-*, *uno-*, *ut-* (inf. *uti*), *puni-*, *Punico-*, all of which, in the older language, were written with one or other of the diphthongs just mentioned. The close connexion in sense between the pair of words *moeni-a* and *muro-*, and the fact that Virgil writes the latter word in the form *moero-* (to say nothing of *pomoerio-*), dispose one the more readily to believe in the interchange of their final liquids, particularly when we call to mind a similar change in the allied words *ser-ere*, 'to place,' and *sin-ere*, 'to place,' for such is the original meaning of both these verbs. In the Greek language the verb μειρ- (whence μειρ-ομαι, μοιρ-α), with the sense of division, supplies a signification from which all the words under discussion may fairly derive their power. *Did-ere muni-a*, the phrase of Terence, means simply to divide between the servants of a household the *parts* they are to perform. With the two words *muni-re* and *moeni-a* we commonly connect the idea of fortification; but at any rate this meaning is not found in the phrase *munire viam*, 'to make a road.' Where a work of vast extent is to be executed, it is a necessary duty to portion it off among a large number of labourers. Hence perhaps the original meaning of *munire viam* was, to divide the ground through which the road was to be made into suitable portions. The same consideration is applicable to the fortifications thrown up around a camp or town. In such a division of labour it would still be necessary to unite two or more men in certain parts of the work to be performed, as for example in the removal of a massive stone, the size of which might defy the labours of a single man, no matter how long continued. Two or more soldiers being thus employed upon a share in common,

* The hyphen is added to signify that the word is given in its 'crude form.'

† A similar interchange lies between the Dutch and German tongues. Compare *boek*, *doek*, *woeker*, *zoeken*, *goed*, *hoed*, *moed* of the former, with *buch*, *tuch*, *wucher*, *suchen*, *gut*, *hut*, *muth* of the latter.

the work itself thus divided might be called *commune*. Again, there were those in a Roman camp who, in reward for past services, or on the score of health, would have no part to perform, and were therefore entitled to be called *immunes*. When to the substantive *muni-*, which is the essential part of the plural *munia*, is prefixed either of the particles *con* or *in*, we are entitled to expect the result to be an adjective just as in *con-sort*, n. *consors*; *inop*, n. *inops*. The word *munes-* has meanings apparently irreconcilable, 'a task' and 'a gift'; but the difference turns entirely upon the nature of the thing to be divided. A share in the digging of a ditch may be called a task, while a share of something acceptable may be a reward. It may also be noted that the very termination of *munes-* (n. *munus*), like *gen-es-*, *dec-es-*, justifies our deriving it from a verb such as μειρ-.

All the meanings too of *immuni-* flow readily enough from the origin here defended. In Horace the *Immunis manus* is the hand which brings no quota to the sacrifice. So again in Plautus the *civis immunis* is he who furnishes no portion towards the wants of his native city, or of his poor countrymen; and above all to him who is deficient in contributing to public dinners. Such a person is unsocial, and hence any act denoting an unsociable character may be called *immune facinus*; while a person who performs his part obtains the title of *munificus*, whereas the poorer *tribules* probably make no contribution.

Feria- (n. pl. *feriae*), *festo-* (n. *festus*), *festivo-*.—The terminal letters of a word are to etymology what the flowering parts of a plant are to the botanist, ever affording the safest guide. Now *festivo-* compared with *captivo-*, *fugitivo-*, &c., directs us to search for a verb whence it may be deduced. *Festo-* again, in the syllable *to*, has the appearance of a perfect participle, and *feriae* stands in agreement with *insidiae* and *deliciae*, the first of which is directly deduced from *insīd-ĕre* or *insĭde-re*, and the last, like *delicato-*, points to an obsolete verb *delica-re*. Again, it will be admitted that the three words *feria-*, *festo-*, and *festivo-*, all agree in the expression of rejoicing. Unfortunately we look in vain for the parent verb within the limits of the Latin tongue. But the Greek seems again to supply the deficiency in the verb χαιρ-ω, of which the syllable χαρ is the essential element. But this view will not meet with ready adoption unless it be shown that the initial consonants *f* and χ are convertible between the two languages. For the establishment of this point we beg attention to the following pairs of words: χολο- (n. χολος) or χολη and *fel*; χε-, 'pour,' of which the radical syllable is χυ (whence κεχυμαι) or rather χυσ* (whence χυστο-) and *fund*, whose simplest form is *fud*; χρα-ομαι and *fru-or* (comp. *frug-es*, *fruc-tu*, and the German *brauch-en*); χαν (whence χαιν-ω and χασ-μος) and *fat* of *fat-isco*; χαλινο- and *freno-*. The last pair of examples is the more trustworthy because of the two words both sharing the unusual privilege of a double gender in the

* As an aspirate in Latin becomes by Grimm's law a medial in German and English, so χυ is pretty certainly identical with our *gush*, and the German *giess-en*, *goss*.

plural, χαλινοι or χαλινα, *freni* or *frena*. It may help the timid over their reluctance to assent to this letter-change, if they reflect that in Rome itself an initial *f* and *h* were frequently convertible, as in the nominatives *fordeum, fostia, fostis, folus, fedus*, by the side of *hordeum, hostia, hostis, holus* (= *olus*), *hedus*; that the Latin adverb *foris* is supplied by the French *hors* (formerly *fors*); and that our own words *cough, tough, rough*, are written with an aspirated guttural, but pronounced with an aspirated labial. But besides the Greek words which begin immediately with a χ, we must also bring into view σχοινο- and *funi-**; σχιδ- (whence σχιζ-ω and σχισ-το-) and *fid-* (*findo*); σχαδον- and *favo-* (comp. as regards the *d* and *v*, Fαδν- and *suavi-*); and perhaps σχεδον and *fere*. The initial σ in these words presents no greater difficulty than in σφαλλ-ω, σφογγο- compared with *fall-o, fungo-*.

Damno-, or rather *dampno-* (n. *dampnum*).—The word *damnum* is by some derived from the verb *dēmo*, but we think erroneously. All the best MSS. present the word with a *p* between the *m* and *n*. And this *p* is not a mere euphonic insertion as in *dempsi* or *sumptus*. On the contrary, it is an essential element of the radical syllable, the root being *dap*, an obsolete verb signifying 'to spend,' whence the Greek δαπ-ανη, 'expense,' and the Latin *dap-sili*, 'expensive,' the suffix of the last word being similar to that of *fer-tili-*, *missili-* (for *mit-tili*), &c. Nay, in Plautus we find an old verb *dăpĭnāre* which implies the previous existence of a substantive *dāpina* corresponding to δαπανη precisely as *machina* to μηχανη. We have attached the marks of short vowels to the first two syllables of the verb; for the line in Plautus (Capt. iv. 2, 116), *Aeternum tibi dapinabo victum, si vera autumas*, from which the long quantity of these syllables has been inferred, should have the adjective in its older form *aeviternum*. It would perhaps not be an error to look upon the substantive *dap-s*, 'an expensive feast,' as of the same origin, the word probably denoting that portion of a banquet which is obtained by purchase, in addition to the more ordinary food supplied from the domestic garden or farm. The form of *dampno-* reminds one of *sompno-*, also the favourite form of the best MSS., in which again the *p* is radical. Compare *sop-or, sop-ire*, ὑπνο-, and our own *sleep*. In fact, in both *dampno-* and *sompno-* the *m* itself is the euphonic addition, just as is the case in τυμπανο- for τυπανο-.

Fas, fasto-, fascia-, fasci-, fascino-, manifesto-.—Here again we shall contend that the Latin language in its early condition was possessed of a verb which afterwards died out, but lived long enough to leave behind an extensive progeny. The essential syllable of the verb was *fas*, and its meaning 'to bind.' The German *fass-en*, 'to seize,' seems to represent it, and our own adjective *fast* (fixed) to be a participle from the root. In a former paper it was contended that the Latin *jus* and the Greek δικη meant originally 'a binding,' 'a bond,' 'an obligation.' The meaning then is well suited to the first in our series of words, viz. *fas*. *Fasti dies* means fixed days,

* Another example of a long *u* corresponding to a diphthong *oi*. This first example we obtain from Riddle's Dictionary: *funis* (perhaps from σχοινος).

that is, days set apart beforehand for definite and in particular legal purposes. *Manifesto-*, 'grasped by the hand,' requires no additional explanation. But before we proceed to the three words remaining, it will be perhaps useful to call to mind the substance of a previous paper, that in *parc-ere, fodica-re, vellica-re,* the guttural element is added to the radical syllable with the power of a diminutive. Similarly it seems not unlikely that the *c* was added to the base *fas* with a similar power. *Fasc-ia* and *fasc-i*, 'bandage' and 'bundle' (the latter, by the way, itself a diminutive), at once, by the very terms of their translation into English, connect themselves with the idea we have assigned to the supposed root. Again as regards *fascino-*, the power of witchcraft was supposed to exert itself very frequently in depriving its victims of the power of locomotion, as Prospero does Ferdinand in the 'Tempest.'

Sobrio-, ebrio-.—No etymology for one of these words will be satisfactory, unless it also serve towards explaining the other; neither can we assent to the doctrine that *sobrius* is a contraction of *so-ebrius*. The parts which distinguish the words seem to claim our first consideration. Now the *so* in *sobrio-* reminds one immediately of the first syllable of the Greek σωφρον-; and the Latin possesses the same root in the first syllable of *sano-*, 'sound.' On the other hand, the initial letter of *ebrio-* may very possibly be the preposition. If we could trace in the latter part of the word an element signifying 'mind,' we should have all that is needed, for 'sound-minded' and 'deprived of the mind,' express with sufficient accuracy the ideas of sobriety and drunkenness. As regards the end of the word, the suffix is one which, as in *egregio-, regio-, praetorio-*, &c., directs our attention to substantives. Now the Greek φρεν-, which is the base of σωφρον-, by the fact of its having a ν following a ρ, reminds one of such forms as κριν-, τορνο-, *cern-, spern-, stern-*, the German *stern, ferner*, in all of which we know that the *n* is non-radical. But if φερ be the essential portion of φρεν, then we should expect in Latin to have *ber*, just as *Phryges* was to Ennius *Bruges*. And of course *so-ber-io, e-ber-io*, would easily lose the vowel between the *b* and *r*. Whether we are right in considering the *ber* and φρεν as of common origin admits, we allow, of grave doubts, but we feel convinced that the letters *br* must be explained in some such way.

Lascivo-.—This word has a termination identical with that of *vacivo-, recidivo-*, &c., and we must therefore look out for a verb. The adjective *laxo-* also has much of the participial character. The Greek λυ-ω, which etymologists justly connect with our *loose, loosen*, may possibly be the base of the word, and some of the uses of the Latin *lu-o* seem to connect it with the Greek verb λυ-ω rather than with λου-ω, *lav-o*. But although the *s* of *loose* would account for the *s* of *lascivo-*, and although the disappearance of a σ in the Greek λυω would be no way matter of surprise, there still remains the *c*. This difficulty has already presented itself within the compass of the present paper, and the explanation is probably the same, viz. that it is a diminutival suffix. We must of course not leave out of view the Italian *lasciare*, the French *laisser*, German

lassen, nor even the Finn *lasken* (see vol. ii. p. 186), a form the more valuable as it possesses the guttural. We have left out of view hitherto the substantive *luxu-*, which also has the appearance of a verbal noun, and in meaning is very closely allied to *lascivo-*, 'allowed to run wild,' 'let loose,' 'unrestrained.' Perhaps the best idea of the meaning of the words is seen in their application to over-luxurious vegetation, when the vigour of the plant throws off more leaves than fruit.

Castiga-re.—This word should not be placed under the same head with *laeviga-re, purga-re, litiga-re, naviga-re, remiga-re.* The last is of course derived through *remig-* (n. *remex*), from *remo-* and *ag-ere. Litiga-re* and *naviga-re* also are ultimately from the same verb *ag-*; and very possibly the same may be true of the first pair. But the long vowel of *castīga-re* is fatal to the supposition of such an origin. It seems more reasonable to suppose that there once existed an adjective *castigo-* (n. *castigus*), the suffix *tigo* being only a variety of that already noticed in *cap-tivo-*, &c., for the letters *g* and *v* are apt to interchange in Latin. Compare *viv-o, vixi* (*vigsi*), with *vige-o, niv-em* with *ningu-o*, &c. *Caduco-* too, compared with the compound *re-cidivo-*, 'rising again after having fallen,' is something very similar. But *cas-tivo-* requires a verb *cas-* for its origin, and *casto-*, the so-called adjective, but really participle, supports the claim. *Car-ĕre*, which we commonly translate 'to card,' is probably the verb required, but with the more general signification of 'clear' or 'cleanse'; whence *carē-re*, 'to be clear of,' 'to be empty,' and of course with *carē-re* must go the adjective or participle *casso*, 'empty.' Varro's noun *castu-*, 'purification,' like the rest, requires a verb as its parent. *Castrare vinum* and *castrare siliginem*, 'to pass wine or flour through a sieve,' imply a substantive *castro* n. (nom. *castrum*), signifying 'a sieve,' which at first sight seems to be fairly deduced from *car-ere*, 'to cleanse'; but a more probable connexion is with *cer*, the essential part of *cernere*, 'to sift.

This word *castro-* must of course be wholly distinct from that other *castro-*, which in the plural denotes 'a camp,' but in the singular had originally the meaning of 'an axe,' if our view, as stated in vol. ii. p. 249, be right. We may take this opportunity of adding to what was there said, that the phrases *castrare arundineta, castrare vites*, in Pliny, *castrare arbusta* in Vitruvius, *castrare caudas catulorum* in Columella, are deduced directly from the notion of *castro-*, 'an axe,' and are not metaphorical phrases from castration in the modern sense of that term. On the contrary, castration itself meant simply cutting, the part removed being purposely omitted; and indeed we ourselves use the term *cutting a horse* in the very same sense.—This place may be used for supplying another deficiency in the same article. It will be seen by reference to p. 249, that we contended for the identity of the English *fall*, the Latin *cad-* and *fall-*, and the Greek *σφαλλ-* as well as *πιπτ-*. The same word *cad-* is probably the ultimate root of *calamitat-*, which it seems ridiculous to deduce from *calamo-*, 'a reed. Those are surely nearer the

truth who connect it with a theoretic adjective *calami-*, of which the negative *incolumi-* is well known. Now we are assured by the grammarian Marius Victorinus, p. 2456, that Pompey always wrote the substantive in the form *kadamitas*, which conducts us at once to the syllable *cad.* The difference between the vowels of *calami-* and *incolumi-*, or as it is sometimes written, *incolomi-*, is by no means fatal to the idea of their being connected; although it is a difficulty which requires to be examined. Now the negative prefix *in* of the Latin is identical with the English and German *un*, the Dutch *on*, Swedish *o*, and Danish *u*. Thus we find in the different languages, *unlustig* Germ., *onlustig* Dutch, *olustig* Swed., *ulysten* Dan. But an older form of this prefix exhibits an initial *w*. Thus to the German word just quoted, the Dutch have a second correlative in *wanlustig*. The same prefix *wan* is found in the Old-English and Anglo-Saxon (see vol. ii. p. 178), and in the form *won* in the Frisian (Outzen's Glossarium, p. 406). Hence we may safely assume that the Greek privative *αν* had in very old times a commencing digamma. Thus the word had as one of its elements a *w*, *o*, or *u*. But the influence of such a sound on an adjoining *a*, is precisely to convert it into a vowel similar to itself. For example, in the Icelandic, when the noun *bakar*, 'baker,' takes the suffix *um* to denote the dative plural, the vowels of the base are instantly modified, and we have *bokurum*. So the verb *kalla*, 'call,' becomes in the first person of the plural *kollum*, 'we call,' and the adjective *annar* becomes in the dative plural *öðrum*. A prefix *un* in Latin would therefore naturally change *calami-* into such a word as *uncolumi-*. Lastly, the adjectival suffix of *calami-*, though somewhat strange in Latin, occurs in *al-mo-* from the verb *al-*, and is sufficiently familiar in the allied language of Greece in *τροφιμο-*, *μαχιμο-*, *χρησιμο-*, *αἱρεσιμο-*, &c.

Clamor, amor.—A recent anonymous writer has deduced the latter word from the verb *emo*, not indeed losing sight of the verb *amo*, but deriving it from the substantive. This seems to be an inversion of the real derivation, for a verb formed from *amor* would probably have taken the shape of *amor-are*, if we may trust the analogy of *honorare*, *laborare*, &c. But if *amor* be deduced from *ama-re*, then *clamor*, in like manner, must come from *clama-re*; and this verb again seems to imply a previous substantive *cla-ma*, which, like *fa-ma*, *spu-ma*, &c. (see vol. ii. p. 253), would fairly flow from a verb, viz. that verb from which was obtained *cla-tor* (*nomenclator*), *kal-endae*, &c., viz. *cal* or *cla*, 'call.' *Amare* likewise was, in all probability, deduced from an old substantive, *ama-*, 'love;' but in this we should be disposed to treat the *a* alone as a substantival suffix, just as in *fug-a*, *dic-a*; and again the supposed substantive *am-a* we would deduce from an obsolete verb *am*, 'embrace,' whence the particle *am*, 'round,' corresponding to the German *um* of the same meaning.

Instar.—We are not aware of any origin having been proposed for this word, but it seems not unlikely that some scholar should have hit upon it. Is it not the equivalent of the Germ. *in stelle*, 'in place of'? The verb *sta* of the Latin had certainly a consonant

after the *a*, and perhaps strictly a *t*, as seen in *solstit-io-*, *superstit-*, &c. (Bopp, V. G.). But the Greek *ὑδωρ*, *ὕδατος*, tells us that *t* and *r* towards the end of words are convertible.

Eja.—Interjections had originally a distinct meaning and distinct origin; but their corrupted form renders it for the most part very difficult to trace them. In examining the usages of the particle *eja*, we have been strongly struck with the notion that the translation 'd'ye hear?' will suit every passage in which the word occurs. In the Satires of Horace, the *eja quid statis?* certainly agrees well with such a translation. So also in Terence, Haut. v. 5. 19, *Eja, ut elegans est!* 'Do you hear that? What a connoisseur he is!' Now as regards form, a short final *a* most commonly indicates the loss of a nasal. In the Greek language this is remarkably the case. *Δεκα*, *ἑπτα*, *εννεα*, correspond to words having a final *an* in Sanscrit and *em* in Latin. Again, an *i consonans* in Latin is commonly deduced from a *d* before an *i* (see vol. ii. p. 254). This brings us to some such form as *edin*. Now the verb *audi-re* in the compound *obedire* has exchanged its diphthong for a long *e*. Thus there is nothing violent in the doctrine that *audin'* might become *eja*.

Celeberi-, *crebero-*, *cremor.*—The close connexion of the first pair of words is pretty well determined by their sharing, as their first meaning, the idea of 'crowded,' and having so strong a similarity in form. As usual the *r* and *l* interchange, the former being preferred when immediately adhering to the preceding guttural. Their forms of declension do indeed differ, but not more than many other adjectives whose identity is undisputed. *Celeber*, *celebris*, *celebre*, and *creber*, *crebra*, *crebrum*, stand to one another in respect of declension, nearly as *hilaris*, *inermis*, &c. to *hilarus*, *inermus*, &c. The termination of *creb-ero-*, agreeing with that of *pigero-*, *tenero-*, seems to connect it with a verb. But such a verb does not present itself. Moreover *cremor*, 'cream,' a word of well-determined Latinity, also seems to require a verb as its base, if we may trust the analogy of so many other substantives in *or*. And the meaning is not ill-adapted, as the partial solidification of cream partakes of the nature of increased density or crowding. But as the verb is wanting in Latin, we must look into the cognate languages for its analogue. Now in our own language we find what is required, if we make due allowance for the law of letter-change which connects it with Latin. The words *gleba*, *verbo-*, *barba-*, *lāb-i*, all possessing a *b* at the end of the first syllable, reappear in our tongue with a *d* in its place, viz. *clod*, *word*, *beard*, *slide* and *glide*. The word *cucurbita* by the side of *gourd* will supply another example, if we first reject the initial syllable, for which we have the greater permission, in that the stork was called in Italy both *Ciconia* and *Conia*. *Turba*, whose primary meaning seems to have been 'dirt,' if we may be guided by the phrase *turbida aqua*, has also its representative in English with a final *d*. With these previous remarks we may perhaps safely put forward *crowd* and *curd* as corresponding to the Latin base *creb* or *crem*.

Consterna-re.—This verb is now commonly supposed to be connected with *constern-ere*, under the idea that sudden alarm *knocks*

a man *down* as it were; and the difference of conjugation has been thought to be explained by a somewhat similar difference between *aspernari* and *spernere*. But so far from the notion of knocking down being expressed by *consternare*, it would be incomparably nearer the true meaning of the word to translate it by 'to raise up.' In the better and older writers the most frequent use of the word is to denote an insurrection, or rising of the people. But perhaps the most precise translation of the syllable *ster* or *star* which forms the base of the word, would make it equivalent to what we venture to call the kindred words *stir*, *start* and *startle* of our own tongue, and *stör-en* of the German. A very frequent application of the Latin word is to the startling of a horse or camel, in which case the idea of a knocking down would evidently be inadmissible. The two meanings of an insurrection and the startling of an animal are, it is true, given in our Lexicons, but only as growing out of the supposed earlier meaning of fear. Nay, a late German editor of Cæsar's Gallic War has boldly defied all the MSS. and substituted *confirmati* for *consternati*, because he says the tendency of Vergingetorix' speech (vii. 30) to his countrymen was not to depress them, but on the contrary *ut animos eorum erigeret*, thus oddly enough using a word, *erigeret*, which is in exact agreement with the meaning we claim for *consternare*, nay the precise word which Nonius selected for the accurate definition of *consternatur* as used in Pacuvius. Festus again was probably not altogether wrong when he saw a connexion between *consternare* and *sternutare*, 'to sneeze,' for the idea of starting naturally connects them.

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HENSLEIGH WEDGWOOD, Esq. in the Chair.

The following gentlemen were elected Members of the Society .—
J. Dorrington, Esq., Luton, Cambridgeshire.
Rev. John Hindes Groome, M.A., Rector of Earlsham, Norfolk.

A paper was then read —

"On the Nature and Analysis of the Verb:"—*Continued.* By the Rev. Richard Garnett.

In the further prosecution of the subject we may conveniently consider the phænomena presented by the monosyllabic or Indo-Chinese languages,—the Tibetan, the Tartarian, and the Basque,—all of which exhibit various points of resemblance.

Passing over the Chinese, which, from its peculiar structure, is little calculated to furnish any satisfactory data, we shall make a few brief remarks on the Burmese, of which the grammatical relations are more fully developed. In a former paper on the origin of the present participle, it was shown that the Burmese participles, on which the entire system of conjugation depends, are merely genitive, ablative, instrumental, or locative cases of the verbal noun, varying according to the respective tenses. In the two principal tenses—the present and the perfect,—the formation is effected by the postfix of the instrumental case, *si* (*thi, thang*), combined in the preterite with a particle defining the time, e. gr. *pru-si*, ποιῶν; *pru-le-si, pru-ra-si*, ποιήσας or πεποιήκως. It is remarkable that the same postfix is subjoined to the noun or pronoun employed as the subject of the verb; *lu-si pru-si*, 'the man does, or is doing.' In colloquial intercourse the particle may be omitted after the subject, the sense being clear without it, but it is regularly employed in written composition. If we assume that the particle has the same force in both instances, the resolution of the phrase will be, *by man, by or with doing*, thus forming a sort of double attribution. It is true that European grammarians, accustomed to refer everything to classical models, represent the particle thus affixed to the subject as a sign of the nominative. *Si* is however the regular sign of the instrumental case; and moreover nominatives not in construction with verbs,—for example, in apposition with other nouns,—require no such sign. It may further be observed that it is equally employed in passive constructions where the Latin would require the name of the agent to be in the ablative—*factum est ab illo*, &c. It therefore appears perfectly gratuitous to assume that the phrase, which is clearly an instrumental in one case, must be a nominative in the other, for no better reason than that it would be a nominative in English or German; and this

too in direct contradiction to the grammatical form. The Latin ablative, and Greek genitive absolute, might be asserted to be nominatives on much the same grounds; as this is the case by which they are commonly resolved in English or other modern languages.

That the Burmese construction in question is to be analysed as a *bond fide* instrumental one, may be further inferred from the analogy of the Tibetan, which may be regarded as forming the connecting link between the Indo-Chinese and the Tartarian families. In this the root of the verb is, as in Burmese and other languages, a mere abstract noun, deriving all its modifications from the particles and pronouns with which it is combined. What we are at present most concerned to remark is, that in active and causative verbs regularly, and in neuters not unfrequently, the noun or pronoun standing as the agent or subject is not, as an European would be prepared to expect, in the nominative, but in the instrumental case. For example, the phrase "I did it with my own hand," would in Tibetan be nearly as follows: "By me doing (was) with my own hand;" and "the king commands,"—"commanding (is) by the king." We have indeed a repetition of the same story by European grammarians, that though the *form* is that of an instrumental, the term expressing the subject of the verb is in reality a nominative. It is true that it may be translated by a nominative in other languages; but this proves nothing whatever as to the real analysis of the construction.

The Basque presents a remarkable analogy to the Burmese and Tibetan, peculiarly valuable on account of the clear analysis to which it may be subjected. In the paper on the structure of the present participle, already alluded to, it was observed that the fundamental words of the different tenses are merely cases of the verbal noun, the present being a locative, and the preterite and future different forms of the dative. But as they are usually construed with an auxiliary, assumed by grammarians to be a verb substantive, it might be argued that this latter gives them their true verbal character. But the Abbé Darrigol, with his usual perspicacity, shows that this ostensible verb substantive is nothing but a series of personal pronouns in oblique forms; the first and second persons singular being in what he calls the mediative, *i. e.* the instrumental case. For instance, *ethorteen niz*, I come; *ethorri niz*, I came; and *ethorrico niz*, I shall come; are usually regarded as the precise equivalents of Lat. *venio, veni, veniam*. But it may be shown by the clearest evidence that the true analysis of the first is, *in coming by me*; of the second, *to* or *at coming by me*; and of the third, *for coming by me*; *niz*, the supposed verb substantive, being merely the instrumental case of the pronoun *ni* = *ego*. This double regimen in the Burmese, the Tibetan, and the Basque, bearing a remote analogy to the construction of the Latin ablative absolute, is very remarkable, and at the same time totally repugnant to the usually received ideas of the verb as a part of speech radically distinct from the noun.

The verbs of the Mongolian, Calmuck, and Manchu dialects resemble the Basque in the circumstance of the so-called tenses being formed from the verbal noun by postpositions, equivalent to the

cases of other languages, the pronouns being, however, in the nominative case. Thus a Manchu future is regularly formed by means of the particle, *ra* = *for, at, to,* and consequently analogous to a dative; *e. gr. khoacha-ra,* literally *for nourishing,* or with the pronoun of the first person, *I shall nourish,* is exactly parallel to the Basque *ethorrico,* 'for coming,' and nearly equivalent to the Spanish analytical phrase, *(estoy) por venir.* Other tenses admit of a similar analysis: and it may therefore be inferred from analogy that the same law of formation may prevail, even when we do not understand the precise force of the postpositions.

In Japanese, a language apparently related to the Tartarian family, the tenses are equally formed upon the basis of verbal nouns or adjectives, by means of postfixes. With our present means of information, it is difficult to determine positively how far those postfixes are equivalent to those of the Basque or Manchu, or whether they are rather, as the Spanish grammarians represent the matter, to be regarded as auxiliary verbs. Admitting them to exercise the latter function, it may be further inquired whether some of them are not in reality demonstrative pronouns. Humboldt, in his remarks on the Grammars of Rodriguez and Oyanguren, observes that the three so-called auxiliaries *arou, kare, soro,* are evidently the same words as the pronouns *arou, kare, sore,* nearly equivalent to *hic, iste, ille,* in Latin: but he hesitates whether to regard them as original pronouns, or as verbs which have assumed a pronominal character. The employment of pronouns as substitutes for the verb substantive is so common, that the former supposition is in every way the most probable. A point which is more certain, and of some importance to our present argument, is that the personal pronouns employed to complete the proposition have regularly the forms of *genitives.* The indicative present singular of the verb *agourou,* 'offer,' is given by Oyanguren as follows:—

Waga-no..... *Agourou* ..... I offer,
Sonata-no ..... *Agourou* ..... thou offerest,
Are-no ..... *Agourou* ..... he offers.

The above pronouns are the regularly-formed genitives of *waga, sonata, are,* = *ego, tu, ille.* This construction appears to have struck Humboldt as something very unusual; as he remarks that the personal pronouns have the forms of possessives, and (regarding the termination *ourou* as including the verb substantive) he further observes that the analysis of *I acquire,* as expressed in Japanese, appears to be, *my-acquiring-being,* the verb being treated altogether as a noun substantive. He adds, "The Japanese is not the only language in which I believe myself to have found this singular phænomenon." Had this illustrious philologist attempted to generalize the above remark, he might have found reason for suspecting that a very large portion of the known languages of the world are organized on the same or on similar principles.

The Turco-Tartarian branches of the great family of languages now under consideration exhibit many remarkable and interesting

phænomena. So little has been done in illustration of the grammar of the Ouigur, the Jaghatai, and other important dialects, that our present data for analysis are necessarily very imperfect; and the philologist must often content himself with inferences from analogies more or less probable, in the absence of more direct evidence. The conjugation of the regular verb in the Osmanli or Western Turkish presents rather a formidable array of voices, moods, and tenses; but a little examination shows that all this apparent complexity arises in reality out of the combination of very simple materials, and a comparison with the Ouigur, the most ancient literary dialect, shows that the great bulk of the formations are comparatively of recent origin. The ten tenses of the Osmanli indicative are merely present, past and future participles with pronouns and auxiliaries annexed, excepting the first preterite, in which the inflexions of an abbreviated auxiliary are attached to the simple root. A little further examination will show that the present tense of the so-called verb substantive is nothing more than an assemblage of personal pronouns, abbreviated for the sake of euphony in the Osmanli, but preserved nearly intact in the Eastern Turkish, which has often retained the more ancient forms. In this latter dialect, moreover, the present indicative is not formed upon the participle, but upon the gerund: e. gr. *sewe-men, sewe-sen, sewe-miz, sewe-siz,* =I, thou, we, ye love; or more literally—in, loving, I, thou, &c. The Osmanli form with the present participle in *ur* or *er* is perfectly equivalent in meaning, and hence, though the precise force of the termination is not known, we may lawfully conjecture that it originally bore some analogy to the Tartarian gerund, or in other words was a dative, ablative, or locative case of the verbal noun, potentially, if not formally.

Besides the fuller forms of terminations identical with the nominatives of the personal pronouns, there are shorter ones, chiefly confined to the tenses formed by the addition of the preterite of the verb substantive. These, in the Tartarian or Eastern Turkish, regularly end in (1) *dum* (an abbreviation of *idum*); (2) *dung*; (3) *di*; plur. (1) *duk*; (2) *dungus*; (3) *dilar*. Here it is important to observe, that with the exception of the first person plural, the apparent personal endings *m, ng, i,* &c., are nothing but the oblique cases or genitival suffixes of the personal pronouns, appended to the abbreviated form of *idi,* used as the preterite of the verb substantive, nearly as they are employed in construction with ordinary nouns. Thus, assuming *idi* to denote *being*, with the idea of past time annexed to it, the analysis will be, *being of me, of thee,* &c., manifesting an apparent analogy to the Syriac construction with *ith*, already noticed. There are indeed reasons, which we cannot at present discuss, for believing that the supposed verb substantive *idi* is nothing but a particle; but even in this case the regimen of the suffixed pronouns would be precisely the same as if it denoted *being*.

A comparison of the dialects will show that the Osmanli forms originated in precisely the same way as those of the Eastern Turkish, being only slightly modified for the sake of euphony. It is certain that throughout the whole series of the Turco-Tartarian conjugation,

the endings of the different tenses are nothing but pronouns, and that those pronouns appear under two distinct forms; one set being mere nominatives in concord with participles or in construction with gerunds; and the other division, oblique cases of the same pronouns, apparently under the regimen of abstract nouns or particles. The analysis of the first set of forms is perfectly certain:—*I hear* being simply *audiens* or *audiendo ego*; and we may be certain that there is some good reason for the change from the direct to the oblique construction in the other forms, though we may not be able to say positively what it is.

As a general statement of the argument of the present paper, as far as the class of languages which we have just been considering is concerned, we may venture to affirm that there is not in the entire family such a thing as a verb, as commonly conceived and defined by European grammarians. The whole mass of what are called regular verbs are nothing but nouns, combined with postpositions having frequently the force of cases, together with pronouns, sometimes in the nominative and sometimes in an oblique case, but in every instance perfectly separable from the supposed verbal root. Auxiliaries or verbs substantive are in some of the languages altogether wanting, and in others they are found upon examination to be nothing but personal pronouns, either used singly or in construction with a demonstrative root or a particle. Thus, notwithstanding all that has been said by grammarians about the importance of the verb as a primary and essential part of language, it appears that it is by no means impossible to make a shift without it.

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His Excellency the CHEVALIER BUNSEN in the Chair.

There was laid on the table a work containing "Three Linguistic Dissertations, read at the Meeting of the British Association in Oxford by Chevalier Bunsen, Dr. Charles Meyer, and Dr. Max Müller:" Lond. 1848. Presented by the Chevalier Bunsen.

Two papers were then read—

First. "On the Written Language of China." By Thomas Watts, Esq.

It is not easy to ascertain what is at present the prevailing opinion among philologists on the nature of the Chinese language and character. There have been pleadings on different sides by parties who have arrived at the most opposite conclusions with the same unhesitating confidence, and the result seems to be, that no judicial decision has been pronounced. "I am almost ashamed," says M. Du Ponceau, when speaking of the views of Marshman and others, "to have to answer such arguments, and yet they are urged by men to whose opinions on other subjects I would submit with respect."—"With a due sense of the Doctor's (M. Du Ponceau's) condescension," retorts Professor Kidd, "I must candidly acknowledge that I have been involved in a dilemma equally trying—between a conviction of the undignified employment of refuting his mis-statements, and an apprehension that if uncontradicted they might pass currently for truth among those who are ignorant of Chinese." On a question which has been thus warmly disputed, it cannot be considered as unnecessary to throw such light as may have been elicited by subsequent investigation, and the result may possibly be to show that neither of the parties was entirely in the wrong.

The opinion of the nature of the Chinese language which prevailed for some centuries is thus expressed by Johann Gottfried Eichhorn, in his 'Geschichte der Litteratur' (vol. v. page 49): "This monosyllabic language is written with ancient characters which are purely signs of ideas, which may therefore be read in any language if only their meaning be understood, without understanding Chinese. The Chinese characters therefore resemble our numerals (the Arabic cyphers), whose meaning is understood by any person, whether they stand among German or Latin, Russian words, though he may understand not a word of Russian or English book in which they appear*."

* "Diese einsylbige Sprache wird mit uralten Characteren, chen sind, geschrieben die man daher, so bald man nur ihre jeder Sprache lesen kann, ohne die Sinesische Sprache zu v die Sinesischen Schriftzeichen unsern Zahlzeichen (den ara deren Bedeutung jeder versteht, sie mögen zwischen D—

The supposed analogy between the Chinese system and that of the Arabic numerals has been so often referred to, that the first stage of an inquiry on the subject will naturally be to ascertain whether it is a true or a false analogy. Eichhorn seems not to have observed that for it to be complete, according to his statement of the matter, it would be necessary for persons of different nations and languages to be able to read off in their own tongues the Arabic figures without understanding the Arabic numeral system. There will perhaps be little hesitation in pronouncing this impossible. But if to understand the meaning of a number expressed in these peculiar signs of notation, it is necessary not only to comprehend the power of each individual cypher as a unit, but also the manner in which that power is modified by the laws of position, it surely follows by analogy, that to understand a language of signs we must not only comprehend the meaning of each individual sign, but the laws of its arrangement with others, or in other words, that we must have studied the grammar of that language.

It is true that after having studied that grammar, those who acquire a sufficient proficiency in the knowledge of a particular language of signs may find themselves able to translate at once from that language into English or any other, in the same manner that an Englishman who is a good French scholar will feel little difficulty in translating aloud at sight from a French Gil Blas into English, which is however a very different process from that gone through by a Frenchman who takes up the same book and reads it aloud in French. It will appear indeed on examination that the Frenchman or the Englishman who utters a number aloud from a set of Arabic numerals before him, is in reality not reading but translating. They find, for instance, on paper, the cypher for three, and three cyphers for nine arranged from left to right, and the one says "three thousand nine hundred and ninety-nine," the other "trois mille neuf cents quatre-vingt-dix-neuf;" but where does either of them find the thousands, and the hundreds, and the tens on the paper, where the value of every figure depends entirely on its position; and how above all does the Frenchman derive his "four score ten nine" from the simple repetition of the number nine? Surely the true method of *reading* these figures would be to say, "three, nine, nine, nine," or still better, going from right to left, "nine, nine, nine, three," in which case nothing would be added to and nothing taken away from the writing, and precisely the same information would be conveyed to the ear as to the eye, in the order most congenial at once to the system of the Arabic numerals, and the method of enunciating numbers pursued in the Arabic language.

The advantage of the present state of affairs therefore, with regard to the Arabic system of numerals, would appear to be the general adoption of that method of notation in writing, and also of the same signs to express it by various nations. It might have been the case

Russischen oder Engländischen Worten stehen, wenn er auch selbst kein Wort von dem Deutschen, Lateinischen, Russischen oder Engländischen Buch, in dem sie gefunden werden, verstehen sollte."

that the English had a particular sign to represent each figure, and the French an entirely different one for each, but this would have been no benefit; and so also it is no benefit, but the reverse, that they have a different name for each figure. Were the various nations of Christendom now to come to an agreement to use one and the same name for each of the units, the improvement would be of easy introduction and of some importance. In the case of the signs for music, they have partially come to such an agreement, and in the case of the signs used for algebraical purposes. But an idea still seems to be prevalent in some quarters, that there is some mysterious efficiency in a sign which has no name to it. In the recent invention of a brief method of representing the compounds in chemistry, no trouble seems to have been taken to make the signs capable of being pronounced, though it is obvious that by a judicious selection of the first elements such an object might easily have been attained, as perhaps it might also be with a little more difficulty in the whole nomenclature of natural history.

Owing to a feeling of this kind, it has been assumed more than once that there was a peculiar fitness in the Chinese system of writing to become the medium of communication between different nations, from the circumstance, which was also taken for granted, that its characters were unconnected with sound. If it be admitted however that it is no advantage to those who make use of them, that the Arabic numerals have no unchanging name, the same observation will apply to any other system of signs. It will follow that if sound as well as meaning can be conveyed by one and the same medium, the best system of signs is that invented by Cadmus and still in use among the nations of Europe.

The next branch of our inquiry will be, to investigate if the system of reading, or as we contend, translating, applied to the Arabic numerals, is really applicable to language in general. The numerals are used to represent a certain very peculiar class of ideas, of such a very definite nature that no variety of expression can destroy their identity. Though the Englishman may call a certain number "ninety-nine," and a Frenchman "quatre-vingt-dix-neuf," there can be no doubt that each of them has in his mind precisely the same idea, that of the number exactly one below a hundred. Even if in some nations a duodecimal system were adopted instead of the decimal one in such general use, there would still be no room for a shade of doubt as to the precise number in the duodecimal system that would exactly answer to the ninety-nine of the decimal.

It is however extremely probable that if this case were to occur, the difficulty of rendering the statement of a sum set forth according to one system into the corresponding sum in the other, would at once put an end to the general power of 'reading,' or rather 'translating,' the Arabic numerals at sight. With the elements of language in general the case is still more difficult. Not only are the same ideas differently expressed in different languages, as the same numbers are differently expressed in different arithmetical systems,

but there is often no expression in one language corresponding to one perfectly familiar in another. To cite one instance among thousands, the French have nothing exactly corresponding to our verb "to stand," and we have nothing exactly corresponding to their verb "vouloir." There are sometimes means of expressing by circumlocution, in one of these languages, the ideas that are directly conveyed by these words in the other; but there are also instances in which part of the meaning, or at least a shade of the meaning, is irrecoverably lost in the transfer.

Let us examine what the effect of this circumstance would be, if a body of philosophers in Europe were to set about constructing a system of signs on the model supplied by such ideas of the Chinese language as were entertained by Eichhorn and others. If they adopted a sign to represent the idea "stand," the consequence would be that no Frenchman could read aloud a sentence in which that sign occurred, without going through a process of circumlocution which an Englishman would not find necessary. If in every case in which the word occurred in English they made use of this sign in their method of writing, and followed the same course throughout, they would then be writing English, though their signs might not have the slightest connexion with the sounds which constitute the English spoken language. The sign to represent "read," the preterite tense of the verb "to read," might have no sort of resemblance to that to represent "red," a colour, but this would not hinder it from being English, and English only that they wrote. The occurrence of such a phrase as "the blood-red flag," would sufficiently tell a person who knew both languages that it was English and not French he was reading. But supposing that the philosophers did not pursue this course, but occasionally used the words in the English form of arrangement, and occasionally in the French, and occasionally in one that resembled neither, what otherwise would be the result than that they would have coined a language of their own? This language might be superior or might be inferior to any or all of those already in existence, but it would still be a system of words, and a system of arranging them which, like all others, must be studied before it was understood.

Which then of these three methods have the Chinese really adopted? Do their characters represent the Chinese language, or a language spoken by some other nation, or a language invented for the characters and not spoken at all? M. Du Ponceau maintains that it is Chinese, and that being Chinese, it cannot at the same time be any other. Of the many arguments that he produces in support of this proposition, the strongest is that which is derived from the usages of verse. It is admitted on all hands that the writers of the 'flowery nation' compose verses which terminate in rhymes, and in which the feet are arranged according to peculiar laws of metre. Some writers allege that in Japan and Tonquin, though the languages are different from those of China, the inhabitants are in the habit of reading the Chinese characters in their own language, being at the same time

unable to comprehend the spoken language of China. M. Du Ponceau inquires, if that be the case, what the Japanese do with these verses, which are written in the same language as the prose?

On this part of the controversy between M. Du Ponceau and Professor Kidd it will be needless however to dilate, as there is another point on which they but lightly touched which has since emerged into notice, and which when decided bears directly on the decision of the other question. M. Du Ponceau appears to have contended (for it is not always easy to ascertain if his views remained fixed at certain points) that the Chinese writing was not only lexigraphical, as he termed it,—that is, that each sign represented a particular word of the Chinese language,—but that it was not symbolical; that is, that there was nothing whatever in the construction of the sign which was intended to convey more than the sound of the word. Professor Kidd, on the contrary, asserted the correctness of the popular view, that the sign had no connexion with sound. It has since been maintained that the disputants in this case might be addressed in the same language as the disputants in so many others,—"You both are right and both are wrong," and that in fact the Chinese writing is at once lexigraphical and partially symbolical.

There is a rule in Arithmetic called 'Position, or the Rule of False,' by which to arrive at the solution of a given problem we take for granted an analogous assumption, and proceeding to calculate upon it, ultimately arrive at something which enables us to perceive the bearings of the real case. To understand the nature of the Chinese characters more readily, let us endeavour to apply the system to our own language. Let us imagine that by some calamity a body of illiterate English sailors and Polynesian women were left, like the mutineers of the 'Bounty,' on a lonely island in the Pacific, and that after a few generations some ingenious islander whose native language was English, but who had never heard of writing, were in a fortunate moment to be seized, like another Cadmus, with the idea of representing to sight the sounds that struck his ear. It might possibly occur to him to appropriate a peculiar symbol to each sound in his scanty vocabulary, consisting perhaps of monosyllables only. To write down the phrase "I see the spring," he invents four arbitrary characters, each intended in all cases to represent the peculiar sound to which it is appropriated. But as he advances in his new discovery, he finds himself embarrassed, as we are, by the different meanings these sounds express. The sound of "I" belongs both to the pronoun, and, with a slight variation, to the word which for the sake of distinction we spell with the three letters "e-y-e." The sound of "see" belongs not only to the verb but to the "s-e-a." The sound of the article resembles that of the pronoun "thee," and that of "spring" expresses a host of different meanings. Suddenly an idea occurs to him. He resolves to distinguish the "eye" from "I" by adding to the symbol of the sound, wherever it occurs, the mark already invented to denote "to see," thus pointing out that it is the "eye to see with" that is meant. To the symbol denoting the sound "to see," he adds in a like manner the mark of a spring,

whenever that sound is made use of to denote the vast body of water that surrounds him. It will be unnecessary to carry the illustration farther; if these two instances be distinctly retained in the mind, they will be enough to illustrate what is meant; we have only to suppose that all the sounds in the language are represented and distinguished on the same principle. Let us examine then the sound of the vowel 'I.' There will be two representatives of it, one a mere arbitrary symbol standing by itself, the other a compound made up of the same arbitrary symbol and of the other arbitrary symbol which denotes "to see." When this compound is seen, it conveys the sound and more than the sound, for it denotes unmistakeably the "eye to see with," which the sound does not. It is easy to understand therefore that many sentences which are ambiguous when spoken, will become perfectly lucid when written down after this system. "I see the spring" may mean that the speaker perceives the approach of the most genial of seasons, or a gush of water, or the spring of a watch, or the active bound of a mountain goat; but all these meanings will be distinguished by an appended symbol, so that a reader will at once perceive which he is to take.

The greater number of the characters will thus be divisible into two portions; one of them having reference to the meaning of the character, the other only to its sound. Dictionaries might be composed on the principle of arranging the words under either of these constituent parts; and in fact there are in Chinese vocabularies of both these kinds, and those of the first are said to be arranged according to the radicals, while those of the latter are called dictionaries of the sounds. The great work of Morrison is divided into two parts, in the first of which the arrangement by radicals, and in the second that by sounds is adopted.

It may readily occur that when a system of this nature is adopted, it will be subject, like other systems, to innumerable disturbing influences. Let an Irishman for instance come to our imaginary island, he will find it strange that the sign adopted for the body of water that surrounds it corresponds with that for the verb "to see," instead of that for the verb "to say," and he may very possibly introduce in his method of writing an improvement that to him will appear so obvious. A Scotchman, an American, an Englishman from the provinces, may by their own peculiar views on the subject introduce a further disorder which is not likely to be remedied by the still wider changes necessarily produced by the great innovator Time.

If we assume that the Chinese system of writing was originally formed on this model, it will be obvious that in the course of ages since its formation, and under the operation of the different habits of thought and speech of the countless millions who have now for centuries made use of it as a medium of communication, very serious modifications may have been introduced into its framework. It should not excite surprise to find that some of the characters have varied in their pronunciation, or that there are often many representatives of the same sound. The lapse of a few years is seen to produce changes of this nature, even among a

munity; what may not the lapse of thousands be expected to produce among a population comprehending, at by no means the highest estimate, more than a third of the human race? But if we assume the original design to be as has been stated, all these variations are easily understood. The hypothesis in fact supplies a key to all the difficulties of the phænomena of the Chinese language. It is easy to see how a system like this, though originally quite as much phonetic as ideographic, may in time come to be regarded as ideographic only. The disturbing forces in our own language operate much more forcibly and more rapidly in the pronunciation than in the spelling. The disturbing forces in Chinese have frequently been unable to operate on the spelling at all, and in many cases a complete disjunction has been effected between the sign and the sound. As nearly all the characters are divided into two parts, one representing the sound and the other conveying some approximation to the sense, and the half representing the sound has in these cases been cashiered, it would be, though an error, a natural error, to take the whole symbol for a hieroglyphic. It is easy to understand also, with this hypothesis before us, the otherwise perplexing preference which the Chinese have always given to their system of writing over an alphabetical one. With the very limited number of sounds that they possess, and the incessant ambiguities that they are consequently exposed to in speaking, they are delighted to find that they can express their thoughts on paper in a way immeasurably more lucid.

Hitherto we have been arguing on an assumption; it is now time to inquire how far the assumption is correct. The weight of learned opinion was so long in favour of the hieroglyphic or ideographic nature of the Chinese system of writing, that it seemed at first somewhat heretical even to bring it in question. But in point of fact we find on examination that even those who contended for this view, or rather who took it for granted, were always in the habit of admitting that there was a considerable number of characters formed on the principle which has just been explained. It is obvious at first sight that the Chinese names for the different kinds of trees are formed of two elements, one of them in every case the character that denotes 'wood,' and the other in every case a character answering in sound to the sound which in Chinese forms the name of the tree. The same principle is admitted, as indeed it cannot be denied, to extend to the names of fishes, of roots, and of some other objects. This whole class of characters is called by the Chinese *Hing shing*, or 'pictures and sounds,' and by Abel Rémusat the number of characters of this description was estimated to comprise one-third of the language.

The circumstance that the Chinese and European writers of Chinese grammar assign these characters to a separate species seems however to militate against the view that has been taken, that the [illegible] of the characters has been formed in a similar manner. [illegible] perceived a distinction where it is now attempted to [illegible]ty. This argument is of some weight, but not of [illegible]he alphabetic system might draw a distinction

between those words that were spelt as they were spoken and those that were not; but however anomalous the spelling of some of our words may appear, they were all originally spelt with an intention of representing the sound after some principle or other, though now the variation may be considerable.

The real and final test must however consist in the results to be obtained by reference to the mass of Chinese vocables. If in a dictionary of sounds, of which the second part of Morrison presents us with a specimen, it be found that in general the same sounds are represented by the same signs, the notion that the Chinese method of writing is totally unconnected with sounds can be no longer tenable. Let us examine.

Opening at the sound *Le*, we find that the first character which occurs under that head is the one which is so familiar even to the English ear, as a common Chinese land-measure rather more than the fourth of an English mile. It is represented by a character formed of a cross inscribed in a square and placed upon a perpendicular line crossed by two horizontal ones. The next character is *Le*, 'to trust, to depend upon, rustic, vulgar'; and this is formed by the same character as before, with the addition of the radical signifying 'man' placed to the left of it. The connexion of ideas is probably that 'a man' in 'the land' or country is 'vulgar,' and that the vulgar being disposed to credulity, they 'trust or depend on' other people more than their brethren in the town. The character that follows is the '*Le*, a measure,' with the radical signifying 'mouth' placed to the left of it, and it is explained by Morrison as "inserted in colloquial books as an undefined tone at the close of a sentence or paragraph." Then comes the same character with the radical 'woman,' an expression by which, in conjunction with another, *Chŭh*, brothers' wives are in the habit of designating each other. The next is *Le*, with the radical for 'wood,' meaning 'a kind of barrow to remove earth'; then comes *Le* with the radical for 'dog,' signifying 'a fox'; then *Le* with the radical for 'a gem,' signifying 'to polish, to govern'; *Le* with the radical for a 'napkin,' signifying 'the sail of a boat'; and *Le* with the character for 'a fish,' signifying 'a carp.'

1. 里
2. 俚
3. 哩
4. 𡚸
5. 𣏟
6. 狸
7. 理
8. 𣏟
9. 鯉

Here then we have nine characters all connected with the sound of *Le*, the first standing by itself, the other eight all presenting the same figure to the right, and each presenting to the left a symbol which is reckoned among the 214 radicals or keys of the Chinese character. If this be accident, it is surely a most wonderful accident. Does it not rather seem to indicate a system such as has been supposed to arise among the islanders? The opponents to such a supposition rely upon it as one of their strongest arguments, that the radicals which are added introduce no modification of the sound. How comes it, they inquire, that the word meaning 'rustic, to trust,' &c. is not called '*Jin le*,' from the character

denoting ' man,' and sounded *Jin*, which is placed on the left of the compound, or that at least the first consonant of *Jin* does not coalesce with the last vowel of *e*, and form the word *Je*? To these questions the only answer that can be returned, and surely it is a sufficient one, seems to be that such is not the rule, and that we must take the system as we find it.

It is a more valid objection that some of the words that have been quoted are sounded differently from *Le*. The third for instance, the "undefined tone at the close of a sentence used in colloquial books," is we are told pronounced not only *Le* but *La*. The fifth, ' a kind of barrow,' is occasionally read *Chae*, and is then ' the name of a wood.' It is the existence of these and similar anomalies which have led so many to overlook, and some to deny, the phonetic character of the Chinese system of writing; but might not a learned Chinese well-acquainted with English be able to find grounds equally valid for denying that we had an alphabetic system? Surely when he could produce such lines in our language as—

" When the tough cough and hiccough plough me through,"

he might argue with a show of reason that in English we were obliged to bear in our memory the sounds of the individual words, without deriving any guidance from the force of the individual letters.

It may be observed also, that perhaps in all cases Dr. Morrison's authority on the subject of pronunciation is not absolutely conclusive. "The syllabic Dictionary of Dr. M.," says Mr. Lay (Chinese Repository for 1838, p. 255) " often distributes the members of a group over the pages of a quarto volume, upon grounds of discrimination, it would seem, which have nothing that is uniform or stable to warrant them. One half of a cluster is perchance arranged under *heën*, while for the rest you must look to *keën*, without any guidance from your Chinese teacher; for he would call *heën*, *keën*, or vice versâ *keën*, *heën*, so that you might cast lots to know to what division you must look in the first instance. The characters marshalled under *chae* and *tsae*, *seuen* and *heuen*, *hëë*, *neih*, and *keë* respectively, and many others, are in the same predicament."

To return to *Le*. We find another character bearing this sound: it signifies ' sharp' and ' profit,' and is itself composed of two distinct characters, one of them signifying ' grain,' and sounded *Ho*, the other signifying ' knife,' and sounded *Taou*. In this case the sounds of neither *Ho* nor *Taou* are found in the compound *Le*, which seems to be taken for a primitive itself. If to this fresh *Le*, the radical of ' man' be added, it forms the word *Le*, ' clever'; when the radical for ' mouth' is substituted, it becomes *Le*, ' voice, noise'; when placed in conjunction with the radical for ' wood,' it turns into a ' pear-tree'; with ' sickness,' it becomes ' a purge'; and with ' flowers,' the name of a particular flower; all with the sound of *Le*. In the case of the tree and the flower, the Chinese grammarians and their European followers would themselves admit

1. 利
2. 俐
3. 唎
4. 梨
5. 痢
6. 莉

The subject of representing the sounds of unwritten languages by means of our alphabet has frequently occupied the attention of philologists, but no uniform system has as yet been determined upon. The author resolved during his researches to adopt for the vowels the sound which they possess in the Italian language, and for the consonants (excepting a few instances) that which they possess in the English language.

The Church Missionary Society has recently made a new attempt to introduce a common system of orthography for unwritten languages. This system agrees so well with the one adopted for the Guianian vocabularies, that excepting the substitution of an occasional *k* for a *c*, to change *ie* into *ei*, and the omission of all diacritical marks, no correction was needed to render the orthography of the vocabularies uniform with the system proposed by that Society. It is understood that the same plan will be followed by the Missionary Institution in Basel, and it is to be hoped that, in consequence of its simplicity, it will be generally adopted*. The vowels *a, e, i, o, u*, represent the sounds usually assigned to them in Italian, and as heard in the English words *father, prey, ravine, dome, boot*.

The sound of the English *i*, as in *mile, ride*, is diphthongal, and is written *ai*; *ei* represents a similar but sharper sound. The sound of the English *ow*, as in *how*, is represented by *au*.

The obscure sound between *a* and *u*, as heard in the English word *but*, is common in the Guianian dialects, but from an anxiety to avoid all diacritical marks, it is represented by *a*.

When two vowels standing together are to be sounded separately, the usual mark of diæresis (*aï, aü*, &c.) has been employed. With regard to consonants, the usual sound has been given to *b, d, e, f, h, k, l, m, n, p, r, t, v, w, y*; the letters *c, q*, and *x* have been rejected, except in proper names of which the orthography has been previously established, as in *Carib, Macusi*, &c.

g is always pronounced as in *gate*.
j . . . . . *join*.
s . . . . . *house*.
z . . . . . *amaze*.
h has its distinct sound, as in *grasshopper*.

There are sounds in the Guianian dialects which have no equivalent in the principal European languages, and cannot be expressed; we shall draw the reader's attention to such cases as they occur. Compound consonantal sounds, as *gb, kp, th*, have been expressed by these letters. The nasal sound, which is chiefly common in the Macusi language, has been represented by *ng*.

It is not the author's intention to enter at present into any disquisition respecting the structure and the grammatical forms of these languages, which he reserves to a future period. He will merely give the vocabularies as he noted them down, and compare of the words with those of other Indian dialects.

* The author begs to acknowledge his obligation for an early communication of the 'Rules to be observed in reducing unwritten languages, especially those of Africa, to Alphabetical Writing'

traced affinities. He has availed himself, for this purpose, principally of Adelung and Vater's 'Mithridates,' Balbi's 'Atlas Ethnographique,' Gallatin's 'Synopsis of the Indian Tribes,' and some MS. notes kindly communicated by Dr. Latham.

Almost every object of natural history possesses an appropriate name in the Indian dialects, but as in many instances we have no corresponding name in our European languages, the author has adopted the appellation by which it is known to the colonists in British Guiana, and to remove all doubts as to what is meant, the systematic name has been added. While the former has been adopted throughout the series of vocabularies, the latter having been once mentioned is not repeated.

Every vocabulary will be preceded by a brief notice of the tribe who furnished the words, and of the territory which they inhabit.

GUINAU VOCABULARY.

The Guinaus inhabit the mountains between the fourth and fifth parallels of north latitude and the meridians $63\frac{1}{2}°$ and 65° west from Greenwich. The greater number are settled on the banks of the river Merewari (the Mareguare of the Spanish maps) and its affluents, which with the Erevato forms the river Caura, a tributary of the great Orinoco. Their tribe is not numerous, and their settlements are frequently intermixed with Maiongkong Indians. The Guinaus are taller than the generality of the Guianians, varying in stature from 5 feet 3 inches to 5 feet 6 inches. Their heads are rather small, their faces oval, and the features sharp with high cheek-bones, and rather a gloomy expression of countenance. Men and women go frequently perfectly naked; married women make only occasionally an exception. The women paint their bodies with a black dye, prepared from the fruits of the Lana (*Genipa americana*, Linn.), and wear round their ankles, knees, wrists, arms and necks, strings of light blue beads, which they procure by barter from other tribes who have intercourse with the coast regions, or with Angostura. They cut their hair short, and some wear trinkets of tin in their ears. The faces of the men were found painted with caraweru or chica, an Indian pigment which is obtained from the leaves of several species of the genus Bignonia, but chiefly from the *Bignonia chica*. They wear round their ankles, knee-joints and arms, braids of their own hair; some wear beads like the women. Through the cartilage of the ear is thrust a piece of bamboo, one end of which is ornamented with the feathers of parrots, maccaws, and the black powis (*Crax alector*), or in lieu of the bamboo they wear the tusks of the larger peccary or kaihiruni (*Dicotyles labiatus*).

Their speech is boisterous, the intonation very strong, and their words abound in gutturals. The Guinaus use bows and arrows, the blowpipe, and a war-club which in size and form is distinguished from that of other Indians in Guiana. They use the Urari poison, though they are not able to make it as strong as the Macusi Indians, to whose preparation they give the preference, and they give in exchange for it those remarkable reeds which are used for the con-

struction of the blowpipe. The arrows for the blowpipe of the Guinaus are more than twice the length of the Macusi arrows. The Guinaus are also famed for the fabrication of the Simari, a rasp used for grating the Cassada root, which will be described hereafter.

There are some sounds in the Guinau language that require to be specially mentioned, and for which no equivalents are to be found in the English; two of them resemble nearest the German *ä* in *Räder*, and the *ü* in *Rübe*; the former has been expressed by *ae*, the latter by *ui*; there is likewise a sound between *e* and *ö*, which however has not been distinguished in the vocabulary from *e*.

hair, *nisi*.
head, *intshebu*.
front, *teiburri*.
eyes, *'nawisi*.
eyelashes, *intseibu*.
eyebrow, *intseibitzi*.
eyelid, *'nawisi tate*.
nose, *intshe*.
mouth, *'noma*.
lips, *intariha*.
teeth, *'nahae*.
tongue, *'naeni*.
ears, *tashini*.
neck, *'nuabbi*.
cheeks, *kaukshi*.
chin, *kakuta*.
beard, *intsanima*.
shoulder, *'noaku*.
elbow, *takanne*.
wrist, *inkabo-akui*.
hand, *inkabo*.
finger, *kabhanshi*.
finger-nail, *nabau-ita*.
thumb, *inkabo-yau*.
first finger, *inkabo*.
second finger, *inkabo-yetsebi*.
third finger, *inkabo-metahi*.
little finger, *inkabo-hityuna*.
arm, *intana*.
breast, *untoko*.
belly, *undura*.
navel, *taiïburu*.
heart, *'nishinni*.
ribs, *pashita*.
skin, *'naeta*.
blood, *'nuiya*.
flesh, *'naetina*.
back, *'nabi*.
thigh, *pashi*.
knee, *totoli*.
leg, *katabu*.
ankle, *unkui*.
foot, *intshibe*.
toes, *intshibihanshi*.
large toe, *intshibi-arahu*.
little toe, *intshibi-hityu*.
father, *abba*.
mother, *amma*.
grandfather, *papa aeyeweni*.
grandmother, *paki homona*.
son, *yaenari*.
daughter, *integh*.
husband, *enari* (likewise 'man' in a general sense).
wife, *hennau*.
brother, *yiwieni*.
sister, *matyu*.
man, *apaharikari* or *apaheu*.
woman, *arriekyebo* or *apahoko*.
boy, *emi*.
girl, *hinahutyu*.
earth, *kati*.
fire, *tsheke*.
heaven, *waenu*.
sun, *kamuhu*.
moon, *kewari*.
stars, *yuwinti*.
clouds, *kaburitu*.
wind, *awetshi*.
rain, *hia*.
thunder, *keimari*.
lightning, *kanhi*.
water, *oni*.
river, *arahauko*.
house, *pani*.
grass, *moimahi*.
tree, *tamon-hiha*.
flower, *tamona-yeka*.

forest, *yamkassi.*
savannah, *wamityo.*
firewood, *tshaeke-weima.*
mountain, *tsaba.*
rock, *tshiba.*
bow, *tshimari-tshebi.*
arrow, *tshimari.*
blowpipe, *wataba.*
war-club, *hoih.*
poisoned arrow, *makuri.*
ditto for the blowpipe, *ennehri.*
basket for carrying burdens, *takaru.*
ditto as peculiar to the Guinau, *tshachi.*
pot, *umatagh.*
matappa*, *urukuma.*
sieve†, *manari.*
rasp or grater‡, *tshiba.*
tiger (American) or jaguar, *manokanna.* (*Felis onza*, Linn.)
deer of the forest, *murayu.*
deer of the savannah, *purrika.* (? *Mazama campestris*, Smith.)
deer, smallest, or welbishiri, *karriaku.* (? *Cervus simplicicornis*, Neuwied.)
dog, *kwashi.*
tapir, *tsaema.* (*Tapir Americanus*, Gmel.)
agouti, *weiyurumish.* (*Dasyprocta Aguti*, Desm.)
laba, *weiyuru.* (*Cœlagenus subniger*, Desm.)
fish, *ontsaha.*
cock, *wamiri.*
hen, *hinnau.*
peccary, *merishi.* (*Dicotyles torquatus*, F. Cuv.)
the larger species of peccary or kaihiruni, *kerauka.* (*Dicotyles labiatus*, F. Cuv.)
calabash, *wuisha.*
plantain, *paru.* (*Musa paradisiaca*, Linn.)
banana, *mekuru.* (*Musa sapientum*, Linn.)
cassada-plant, *kantyeri.* (*Manihot utilissima*, Pohl.)
cassada-bread, *tsari.*
yams, *teweshi.* (*Dioscorea sativa*, Linn.)
batata, *ka-uh.* (*Batatas edulis*, Chois.)
urari-poison, *urari.*
coaita, *yawari.* (*Ateles paniscus*, Geoff.)
bat, *piyawu.*
savannah dog, *wari.* (*Canis jubatus*, Desm.)
kibihi, *kabihi.* (*Nasua fusca*, F. Cuv.)
yawari, *ibiha.* (*Didelphis Philander*, Temm.)
sloth, *tebishima.* (*Bradypus tridactylus*, Linn.)
armadillo, *waetu.* (*Dasypus peba*, Desm.)
armadillo, three-banded, *marano.* (*Dasypus tricinctus*, Linn.)
capybara, *keyu.* (*Hydrochærus Capybara*, Desm.)
porcupine, *kurishai.* (*Synethere prehensilis*, F. Cuv.)
antbear, *ikuri.* (*Myrmecophaga jubata*, Linn.)
squirrel, *karihu.* (*Sciurus æstuans*, Linn.)
porpoise, *muna.* (*Inia Boliviensis*, D'Orbigny.)
harpy eagle, *kukui.* (*Harpyia destructor*, Cuv.)
toucan, *kweh.* (*Ramphastos Toco*, Gmel.)
powis, or crested curassow, *tshiwari.* (*Crax alector*, Linn.)

* The Matappa is a tube plaited of the stems of a *Calathea* which is used for pressing out the juice of the Cassada root after having been scraped.

† The sieve for sifting the Cassada flour.

‡ The rasp or grater which is used for grating the root of the Cassada, consists of a piece of board in which small angular fragments of rock have been fixed, hence its name. These graters form a great article of barter among the Indians, and the Guinaus are chiefly famed for the fabrication of this utensil.

bellbird, *dako*. (*Casmarhynchus carunculatus*, Temm.)
hoatzin, *iïya*. (*Opisthocomus cristatus*, Illig.)
rock manakin, *kwano*. (*Rupicola elegans*, Cuv.)
marudi or guan, *maradi*. (*Penelope cristatus*, Gmel.)
ditto, white-headed, *kuyuwi*. (*Penelope Pipile*, Jacq.)
black darter, *karima*. (*Plotus Anhinga*, Linn.)
jabiru, *tujuju*. (*Mycteria Americana*, Linn.)
hanura, *marima*. (*Ardea Cocoi*, Linn.)
waccara (white crane), *wanare*. (*Herodias candidissima*, Brit. Mus.)
spoonbill, *kunashimitzi*. (*Platalea aïaïa*, Lath.)
musk duck, *huroma*. (*Cairina moschata*, Flem.)
vicissi duck, *visishiu*. (*Dendrocygna viduata*, Swains.)
cormorant, *kuttua*. (*Carbo Brasiliensis*, Lichtenst.)
turtle (large freshwater), *warrara*. (*Emys Arrau*, Humb.)
ditto (small), *tarrikea*. (*Emys Terrekay*, Humb.)
alligator, *kaiman*. (*Crocodilus acutus*, Cuv.)
lizard, *arraiyemanno*.
guana, *warramaka*. (*Iguana tuberculata*, Laur. Syn.)
rattle-snake, *turraena*. (*Crotalus horridus*, Linn.)
boa, *mattari*. (*Boa constrictor*.)
frog, *tshibau*.
ditto (the paddle-frog), *tukurau*. (*Hyla Faber*, Cuv.)
sting-ray, *timarui*. (*Trygon Garrapa*, Schomb. Fishes of Guiana.)
pirie-fish, *umaha*. (*Serra-salmo niger*, Schomb. *l. c.*)
electrical eel, *yarinuni*. (*Gymnotus electricus*.)
shell (blunt), *mawishi*. (*Melania*, spec. ?)
ditto (savannah), *kuibashi*. (*Ampullaria*, spec. ?)
ditto, *matutu*. (*Hyria*, spec. ?)
ditto, *takutaku*. (*Unio*, spec. ?)
crab, *toma-kurimashi*.
shrimp, *tshitabo*. (*Palæmon Jamaicensis*, Herbst.)
scorpion, *tsiwoyu*. (*Scorpio Americanus*, Linn.)
tarantula, *araru*. (*Telyphonus proscorpio*, Latr.)
scolopendra, *ikyeba*. (*Scolopendra morsitans*.)
grasshopper, *tawai*.
mosquito, *hannejo*. (*Culex molestus*, Koller.)
tshigo, *tshika*. (*Pulex penetrans*, Linn.)
sandfly, *mawni*. (*Simulia pertinax*.)
flea, *ureta*.
louse, *tshaeweta*.

one, *pareita*.
two, *yamika*.
three, *piampatyam*.
four, *kereha*.
five, *abba kawika*.
six, *yamunakatsi*.
eight, *abba kabo watyam kab*.
nine, *tshannaha ishaka akati*.
ten, *abba kubba-kack*.

north, *tshohi*.
south, *abbabatassi*.
east, *kamahu atsina*.
west, *kamahu assabo*.

night, *kibau*.
day, *kewakanni*.

knife, *ewi*.
cutlass, *supara*.
axe, *maria*.
fishhooks, *wotshi*.
razor, *mavassi**.
file, *kirre-kirre*.
glass beads, *meiyuru*.

* The razor is so called in most of the Indian languages with which the author is acquainted; the derivation of this word is not known to him.

glass beads (red) *or* corralliballi*, *kurarashi.*
scissors, *irashi.*
looking-glass, *wannamari.*
pin, *arripiriru.*
needle, *makutsi.*

blue, *tsaeworrioko.*
red, *kannioko.*
green is called like blue†, *tsaeworrioko.*
yellow, *kritoko.*
black, *kahauko.*
white, *parioko.*

it is good, *karaha.*
it is bad, *karahau.*
it is cold, *kawetzau.*
it is warm, *kitatau.*
it is a small river, *maraha-tashe wunna-bishi.*
give me a long stick, *apiyau tammona* or *kawosi petau tawikye.*
the stick is too short, *meitashi tawikye* or *meitashityo.*
the basket is too heavy, *tshimihau tshihikyo.*
it is too light, *watsau* or *egho marakinae.*
make the calabash full, *polliaki kabitau tshobi.*
it is empty, *ihiwakyu* or *itshitshi rivakyu.*
it tastes sweet, *kiritaruwakyusu* or *namunyatsi.*
the pot is clean, *karahawakyusu mamintshin.*
it is hot today, *kiratawakye piramo.*
it is cold this morning, *piwaktau kawitsatibe wishyu.*
he is a strong man, *itsuwakyusu enari.*
she is a handsome girl, *karahantshi hinnau kiparu.*
I am sick, I have fever, *kameihewanne, kawetzau.*
my belly pains me, *kewuntura toria.*
my head pains me, *kewintshibu.*
I have toothache, *kebunnahae.*
is it true? *eghewota?*
it is not true, *tshentau.*
you are lazy, *mariwakye sina.*
come here quick, *tsewa pishikya.*
how long has he been there? *watseba ikoui?*
since yesterday, *mapiwianno.*
come tomorrow, *makwaka sintshiessa.*
it is late, *piwaukye* or *kaumuraba worita.*
give me some more, *piwakityano.*
yes, *aha.*
no, *egho marina.*
when will you go? *itiwikuna wuwayaba?*
I am tired, *hanno shetkiana.*
make haste, *sewawaru tshikia.*
go away, *kaweika puiwa.*
here it is, *awutyanno.*
what will you have for it? *ite kabunta?*
I have none, *eghiwaukye nishu.*
there are no more, *mapimau weishu.*
will you sell this to me? *kawaeku kaphau?*
where is it? *ta-uh?*
to weep, *nia.*
to laugh, *tshakeitaba akakutyu.*

* A kind of red bead in imitation of red coral is most esteemed among the Indian tribes. The Arawaaks call them coralli-balli (*balli* signifies counterfeit, not real, hence literally mock-coral).

† The greater number of Indian tribes whom the author visited make no difference between green and blue.

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PROFESSOR KEY, in the Chair.

The following paper was read:—

"On the Tumali Language." By Dr. Lorentz Tutshek of Munich.

1. A youth of the Tumali nation was entrusted, along with three other negroes, to the care of the late Charles Tutshek, by the Duke Maximilian of Bavaria. The details of the manner in which their instructor made himself master of the grammatical structure, and of the vocabularies of four different African languages, were laid before the meeting of the British Association at Oxford, and may be found in the preface to Dr. C. Tutshek's Galla vocabulary: some of the results (viz. a Galla Grammar and Lexicon) of his researches having already been published.

2. It is Dr. *Lorentz* Tutshek to whom the following researches must be attributed. After the premature death of his brother, he found time, from the avocations of his profession, to pursue those philological inquiries for which he had such favourable opportunities. The following are the details of his inquiry respecting the geography, extension, and grammatical structure of the language in question.

* * * * *

3. None of the travellers in Kordofan have named the country of the Tumali under that name. It lies one degree south of Obeyhda, and, according to Rüppell's map, between 47° and 48° east longitude, and $11\frac{1}{2}°$ and $12\frac{1}{2}°$ north latitude. It is divided into two kingdoms of unequal size, viz. Tumali Tokoken and Tumali Debili, divided from each other by the mountain-stream Tenti. The former, although the smaller, is the seat of the *Ofter* (or *Wofter*), to whom the *Ellot* of Tumali Debili is subordinate. The *Ofter* of Tumali is subject to the king of *Takeli*, who is, in his turn, a vassal to the viceroy of Egypt.

4. The languages for the south and west of Obeyhda are divided by Rüppell into four classes—the Koldagi, Shabun, Takli (Teggele), and Deier. From these Russegger strikes off the Deier; since the Kulfan or Koldagi is the language of the Deier country. In reality however the Deier language is no substantive language, but neither more nor less than the Takeli. Dgalo (the Tumali youth in question) had relations in Dai, had passed some months there himself, and considered the language the same as his own. He also had passed some time in the Kolfan (Koldagi) country, and considered that language as wholly different from his own.

5. In Rüppell's Travels (p. 370) is a Takeli vocabulary of 70 words; three-fourths of these are Tumali as well. The other fourth (with the exception of two words) is from the Dai dialect. This proves the identity of the Takeli, Deier (Dai) and Tumali languages; besides which Dgalo states, that during his residence in Takeli, his Tumali, with the help of the Deier dialect, was, with the exception of a few words, wholly intelligible.

* * * * *

6. *The Verbs.*—The verbs in Tumali present greater difficulties to the philologist than perhaps in any other language. Many of them appear under such a multiplicity of forms, that it seems impossible to supply corresponding shades of meaning. Yet my studies have taught me that many of these forms are constant and continually recurring in a great number of verbs, thus enabling me to lay down general laws of flexion, which are only occasionally inapplicable.

7. All the verbs are divided, as in other languages, into primitives and derivatives.

8. The latter are formed either of primitive verbal roots, having certain terminations, each of which corresponds with a certain modification of the significance of the primitive word (compare 15); or they are derived from substantives, adjectives, adverbs, &c.

9. The most frequently recurring termination of the primitive verbs is *ᵃk* or *ᵉk*, as in *almᵃk*, 'to collect,' and *andᵉk*, 'to walk.' But this is not a constant rule, for they may likewise terminate in all the seven vowels, as well as in the greater number of the consonants.

10. The verbs derived from primitive verbs appear, as mentioned in 8, with certain terminations, which I term the different *forms* of the primitive verb. These terminations are: *-ani*, *-andi*, *-ini*, *-indi*, *-ia*, and *-dga*.

11. With many primitive verbs there are several of these forms in use, with others only a few, and many verbs are only represented by one of them.

12. As yet I am not able to exhibit any rule that shall be applicable in all cases with regard to the modification of the original signification of the primitive word caused by appending these terminations.

13. In one case the word becomes a causative, in others a transitive, in a third case a reciprocal verb, &c.

14. The syllable *dga* only always gives a certain and constant turn of signification to the verb.

15. I will therefore not yet attempt to intimate the law which probably prevails, but will content myself by adducing some examples:—

korᵃk, to steal.
ngkorᵃk, to rob (compare 17).
korani, to steal for another.
korini, idem.
korandi, *korindi*, *koriandi*, to go out for the purpose of plunder, to plunder.
koradga, *korandga*, to procure by stealing.
du, to step.
duini, to enter.
duindi, idem.
dudga, to come near, to approach.
ilᵘ, to see, to possess the faculty of seeing.
ilᵘmia, to contemplate, to view, to seek.
ilᵘmini, to look round to one.
ilᵘmindi, to observe, to watch.
lᵘmdga, to look hither, to look towards.
lᵘmindga, to see some one coming hither, towards us.
lûl, to rise (also made use of when applied to heavenly bodies).
lûlia, to lift something up from the ground, to give up (for instance, to give up a siege).
lûldini, to make one get up, to rouse, to start.

16. The form *dga*, which may be evolved by almost all verbs, and even by other parts of speech, always imparts the meaning of a *hitherward* motion of the object directed. As further instances we have *kos*, 'to descend'; *kosdga*, 'to descend towards us'; *ol'ng'k*, 'to walk round something'; *ol'ngadga*, 'to come again to the point of starting after having been walking about;' *d'k ol'ng'k ol'ngadga*, 'the year goes round, and returns again,' &c.

17. But the verbs are not only modified by the affixion of new terminations, but many may also receive an augmentation at the commencement of the word, by which their meaning is likewise changed. Such is done by placing before them the sound of *ng*, or the syllable *ing*, *in*. Thus *t'mi*, 'to climb,' becomes *ng't'mi*, 'to mount'; *adini* means, 'to shine'; *ngadini*, 'to seek something on the ground by means of a burning torch'; *fen'k*, 'to weep'; *ingfin'k*, 'to bewail, deplore'; *find'k*, 'to love, to like'; *ingfind'k*, 'to grant'; *s'l't*, 'to cut'; *ings'l't*, 'to circumcise, to clip.'

18. *Conjugation*.—According to my present knowledge there is only one single conjugation in Tumali, although I have discovered two species of verbs in this respect. There are (and these form the majority) those, which according to certain established laws suffer additions and changes of form in the different tenses, numbers and persons, in order to express the corresponding tenses, numbers and persons; and secondly, those which depend, generally speaking, on the same rules, but which exhibit at the same time alterations of the primitive word, transpositions of letters, &c., which I have not yet been able to classify under definite laws. The latter I must consider therefore for the present as *irregular verbs*.

19. Each primitive verb exhibits its primitive form in the third person sing. present. Derivative verbs are recognized by their terminations, but the third person is with them also the purest form, or the form most free from all additions which the conjugation renders necessary.

20. The Tumali has four tenses: the present tense, two præterita, and the future.

21. It is not every verb in which the two præterita are used, and the first of them is then always wanting. It appears likewise that both are not essentially different in point of meaning; at least Dgalo uses them in his dictations without any distinction as to whether the narrative imperfect or the absolute perfect is to be expressed.

22. The alterations which the primitive suffers in forming the præterita are not constant, and ought to be particularly mentioned in the dictionary with regard to every verb. The most frequently recurring alterations consist in the following rules—that the verbs commencing with *a* convert it into *é*, and that an *e* is placed before the verbs commencing with other vowels or with consonants. In the second præteritum the same takes place exactly, only the *e* is appended, which is characteristic of this tense. Many verbs do not suffer any alteration of the primitive in the second præteritum.

23. The future, which is characterized by the appendix of the unchangeable syllables *-rur* [illegible] *le* [illegible] with re-

gard to the alterations of the primitive than the præterita. One phænomenon however is constant: viz. that all verbs terminating in *ᵉk* or *ᵋk* (excepting some irregular ones) assume the full-sounding end-syllable of *ak*, and append the *-rungen* to the latter.

24. Each tense has two numbers, a singular and a plural. The language does not possess a dual.

25. The verb has three persons in both numbers in each tense. The feminine of the third person sing. has not, as in Galla, a particular form. The personal pronouns are always placed before their respective persons. Indeed in the third persons singular and plural the pronouns are added pleonastically, even when a noun precedes the verb; for instance, *ofter ngu wan rung dangᵉn émandgᵉlᵉkᵉ*, verbally translated: 'the king—he—obligation—his—of—had liberated himself';—*rusas ngu an ngingidga*, verbally, 'the rainy season—it—the rain calls forth'; *señg ngenda datumko konduk*, 'the men—they—to the grave—came.' (Compare 50.)

26. A flexion in the sense, as we have it in the Indo-Germanic languages, does not exist in Tumali, but the individual persons are formed by placing certain syllables or letters before the primitive, the termination of the verb remaining unchanged. These prefixes are the following throughout the four tenses in verbs which commence with a consonant:

Sing.	1 pers. *y*.	*Plur.*	1 pers. *nᵉ*.
	2 pers. *wⁱ*.		2 pers. *ngᵉ*.
	3 pers. —.		3 pers. *kᵉ*.

27. The semi-vowels *ⁱ* and *ᵉ* do not occur in any verbs commencing with vowels, and the consonants *y*, *w*, and in the plural *n*, *ng*, *k*, are placed immediately before the commencing vowel.

28. The verbs beginning with *a* change this, or rather the *é* to which the *a* has been converted, after the *ng* into *c* in the 2nd pers. plur. of the præterita (compare 22); consequently *ngi abdᵉk*, 'I am falling'; 2nd pers. plur. præt. 2. *ngonda ngobdᵉke*, 'ye have fallen.' Similar changes take place in this person with other initial vowels, but I am not yet able to lay down any general rules for this.

29. *Of the Moods.*—I am only intimately acquainted with the imperative. Great irregularities and changes of the primitive are exhibited however in very many verbs in its formation, respecting which I am frequently unable to give any satisfactory explanation, owing to which I will not now enter into any details on the subject.

30. An indication of a subjunctive in the sense of a *modus conditionalis* I found in many places in the appendix syllable *ue*, *uwe*, or *ʷwe*; for instance, *ngenda ri kᵉbᵉrdodgoʷwe*, *Ellotʷren nᵉngmayʷwe*, *kéngingene*, verbally, 'she—the latter—(when) they returned, (and) her prince—asked her—replied in the negative.'

31. I am equally as much at a loss with regard to the participles, which certainly exist, but I am unable to give any explanation that can be depended upon respecting their nature and form. They have therefore been altogether left out in the paradigms.

32. The following instances may serve to show how the infini-

tive is expressed in Tumali. *Ngindeanenki* (compare 94) *n'limeni dgair"rong-dan tom nun'k*, 'we will perish before thy glorious countenance,' verbally, 'we—will—glorious—thy—countenance—we perish.' *Ngonda kombo ñuwinam ngutni kérani*, 'you hear the children of men talking,' verbally, 'you—men—children—hear—they talk.'

33. Whether the language possessed a passive voice or not, I did not know until the most recent period. I now however believe that I have made the discovery that such really does exist. Being not yet however quite satisfied respecting the stability of its forms, I content myself by merely giving a paradigm of it in 37, and it will depend upon the result of my further investigations on the subject whether I am right or wrong respecting the true nature of the forms there enumerated.

34. The following table contains the paradigm of the auxiliary verb *en*, 'to be'; of the regular verb *alm"k*, 'to collect'; and of the irregular verb *ayo*, 'to drink.'

PRESENT TENSE.

Sing.	Sing.	Sing.
1. *ngi yen.*	*ngi yalm"k.*	*ngi yayo.*
2. *ngo wen.*	*ngo walm"k.*	*ngo wayo.*
3. *ngu en.*	*ngu alm"k.*	*ngu ayo.*
Plur.	Plur.	Plur.
1. *nginde nen.*	*nginde nalm"k.*	*nginde nayo.*
2. *ngonda ngon.*	*ngonda ngalm"k.*	*ngonda ngayo.*
3. *ngenda ken.*	*ngenda kalm"k.*	*ngenda kayo.*

PRÆTERITUM I.

Sing.	Sing.	Sing.
1. *ngi yirin.*	*ngi yélm"k.*	*ngi yoyo.*
2. *ngo wirin.*	*ngo wélm"k.*	*ngo woyo.*
3. *ngu irin.*	*ngu élm"k.*	*ngu oyo.*
Plur.	Plur.	Plur.
1. *nginde nirin.*	*nginde nélm"k.*	*nginde noyo.*
2. *ngonda ngurin.*	*ngonda ngolm"k.*	*ngonda ngoyo.*
3. *ngenda kirin.*	*ngenda kélm"k.*	*ngenda koyo.*

PRÆTERITUM II.

Sing.	Sing.	Sing.
1. *ngi yirine.*	*ngi yélm"ke.*	*ngi yoyor.*
2. *ngo wirine.*	*ngo wélm"ke.*	*ngo woyor.*

&c., and throughout the same as in Præteritum I.

FUTURE.

Sing.	Sing.	Sing.
1. *ngi yarkrungen.*	*ngi yalmakrungen.*	*ngi yedgrungen.*
2. *ngo warkrungen.*	*ngo walmakrungen*	*ngo wedgrungen.*
3. *ngu arkrungen.*	*ngu almakrungen.*	*ngu edgrungen.*

Plur.	Plur.	Plur.
1. *nginde narkrungen.*	*nginde nalmakrungen.*	*nginde nedgrungen.*
2. *ngonda ngarkrungen.*	*ngonda ngalmakrungen.*	*ngonda ngedgrungen.*
3. *ngenda karkrungen.*	*ngenda kalmakrungen.*	*ngenda kedgrungen.*

IMPERATIVE.

Sing.	Sing.	Sing.
2. *wen.*	2. *k'lmake.*	2. *kin.*
3. *ené.*	3. *ngalmak.*	3. *nedg.*
Plur.	Plur.	Plur.
1. *d'né.*	1. *d'ngalmak.*	1. *d'ngedg.*
2. *ngoné.*	2. *k'lmakad'n.*	2. *kiad'n.*
3. *k'né.*	3. *ng'dalmak.*	3. *ng'dedg.*

35. The limits of this treatise do not permit me to enter into further observations respecting the regular and irregular conjugation. These I defer until I publish a more elaborate grammar of the language. But I must still direct attention to a subject which is likewise embraced in that of the verbs, although it is most intimately connected with the pronouns. If the personal pronouns be governed by a verb, the regular form of the verb with the accusative or dative of the pronoun (as is the case in other languages) is not used, but the pronoun is left out, the verb assuming in its place certain letters or syllables, by which it is indicated and supplied. This, however, takes place, in the case of the personal pronouns, in the first and second persons only, since the third person is treated the same as with us. According to our mode of expression we should expect that the sentence 'I tell thee,' would be in Tumale, *ngi ngo yetini* (from *etini*, 'to say something to some one'): the sentence however runs thus: *ngi notini* (the conversion of the *e* into *o* ought here to be observed*). 'Thou sayest to me,' should be expressed according to our usage, *ngo ngi wetini*; but the Umali says, *ngo detini*. I will illustrate this by a few (out of many possible) forms of the verb signifying 'to kill,' *i. e.* by cases where the expression is different from that of our own language, and where the personal pronouns express the objective relation.

ngi nuni, I kill thee.
ngi w-ngkuni, I kill you (ye).
ngo dini, thou killest me.
ngo d'ngkuni, thou killest us.
ngu dini, he kills me.
ngu nuni, he kills thee.
ngu d'ngkini, he kills us.
ngu w-ngkuni, he kills us.
nginde nuni, we kill thee.
ngonda dini, ye kill me.
ngenda d'ngkini, they kill us.

These are the forms for the first and second persons. Those of the third, when they occur as the names of objects, take the same construction as in German; *e. g.*, *ngi ngu yini*, 'I kill him'; *ngonda ngenda nguni*, 'ye kill them.'

36. The law that rules here is not difficult to be recognized. The oblique case of the personal pronoun of the first person sing. is ex-

* Compare the following paragraphs.

pressed by *d*, that of the second person through *n*, and in the plural *d'ng* corresponds with the first, and *n'ng* with the second person, adding a *k* in both cases, which is introduced before the primitive of the verb. Respecting the change of the *i* into *u* after *n* and *n'ngk*, (and in two cases likewise after *d'ngk*,) we must observe that the same likewise takes place in other verbs which begin with *i*; whether this be the case in all of them however is uncertain. An analogous conversion of the *e* into *o* is experienced by verbs which commence with an *e*, of which we have given an instance in 35.

37. Of the passive voice mentioned in 33, I now beg to annex the paradigm of the verb: *alm'k*, 'to collect.' Dgalo certainly asserts that the forms are infallibly correct, and that they have exactly the significance of our passive voice. We find a remarkable similarity with the forms spoken of in the two preceding sections. Even this may perhaps afford a proof that Dgalo is right.

PASSIVE VOICE.—PRESENT TENSE.

Sing.	Plur.
1. *ngi dalmake.*	1. *nginde d'ngkalmake.*
2. *ngo nalmake.*	2. *ngonda n'nkalmake.*
3. *ngu nalmake.*	3. *ngenda n'nkalmake.*

PRÆTERITUM.

Sing.	Plur.
1. *ngi délm'ke.*	1. *nginde d'ngkélm'ke.*
2. *ngo nélm'ke.*	2. *ngonda n'ngkélm'ke.*
3. *ngu nélm'ke.*	3. *ngenda n'ngkélm'ke.*

FUTURE TENSE.

Sing.	Plur.
1. *ngi dalmakrungene.*	1. *nginde d'ngkalmakrungene.*
2. *ngo nalmakrungene.*	2. *ngonda n'ngkalmakrungene.*
3. *ngu nalmakrungene.*	3. *ngenda n'ngkalmakrungene.*

38. From inquiries which I have instituted respecting the passive voice with regard to several other verbs, and from the comparison of the verbal forms which I have met with in Dgalo's dictations, it appears (*a.*) that the passive voice has only one præteritum, and (*b.*) that the plural of the three tenses assumes a *k* between the prefix and the primitive only when the verb commences with a vowel, whilst this *k* is never met with in the verbs beginning with consonants.

39. *Negation.*—The negation in Tumale is expressed in the following manner: the letter *k* is placed before the primitive of the verb; without any intervention in those which commence with a *vowel*, and in those which commence with a consonant by putting in ' between the *k* and the commencing consonant. But the auxiliary verb *en* (compare 34) is at the same time attached to the termination of the verb; which auxiliary verb assumes the prefixes of the conjugation in the conjugation of the verb thus become negative; whilst the commencement of the primitive with *k* remains unchanged. A single example will suffice to render this very simple mode of pro-

ceeding intelligible :—*ngi yasa* means, 'I open' (pure primitive *asa*); negative *ngi kasayen, k-asa-yen*; hence the conjugation of the so-formed negatives takes place regularly in the following manner :—

Sing.	Plur.
1. *ngi kasayen.*	1. *nginde kasanen.*
2. *ngo kasawen.*	2. *ngonda kasangon.*
3. *ngu kasaen.*	3. *ngenda kasaken.*

The first præteritum has *ngi kasayirin*; the second præteritum has the same form with the appendix of *e*; and in the future tense *yarkrungen* is appended to *kasa*.

40. The mode of proceeding mentioned in the preceding section is the most general expression for the law, according to which the language effects the negation of an affirmative idea in a verb. We must however direct attention to some changes which take place in certain classes of verbs, according to their different terminations.

41. The verbs terminating in ^{a}k reject the *k* when they are to be put in the negative, and the semi-vowel ^{a} becomes a full-sounding *a*: for instance, *alm*^{a}*k*^{ngi}, *kalmayen*, 'I do not collect'; *mn*^{a}*k*, 'to say'; *ngu k*^{e}*mnaken*, 'he does not say.' Only a few (and those words which are also otherwise irregular) assume *e* instead of *a*: as for instance *and*^{e}*k*, 'to go,' negative; *ngi kandeyen*, 'I do not go.'

42. All primitive verbs terminating in *i* put in an *e* between the *i* and the auxiliary verb: for instance, *imbi*, 'to hate'; negative, *ngi kimbieyen*, 'I do not hate'; *ikni*, 'to purchase'; *ngi kiknieyen*, 'I do not purchase.' The *i*, on the other hand, of all derivative words terminating in *ani, ini, andi, indi*, is changed into an *a* in the negation: for instance, *duini*, 'to enter'; *ngi k*^{e}*duinayen*, 'I do not enter'; *afiani* (of *afi*^{e}*k*, 'to fear'); *ngi kafianayen*, 'I do not fear.'

43. The other end-vowels remain unchanged, with the exception of *o* into *ayo*, which also experiences a conversion into *a*: *kayayen*, 'I do not drink.' The auxiliary verb is appended without any change or addition in all verbs the terminating letter of which is a consonant.

44. The auxiliary verb is negatived by the connexion of itself with the verbal primitive *éré, k* being placed before the latter, according to the rule given in 39. Consequently *kéréyen, héréwen, kéréen*, I am not, thou art not, he is not; præterit. *kéréyirin, kéréyirine*; future *kéréyarkrungen*, I shall not be.

45. The verbal forms treated of in 35 and 36 transfer the letters and syllables, which correspond with the oblique cases of the personal pronouns, with a remarkable consistency to the auxiliary verb: 'I do not kill thee' is expressed by *ngi kinie non*; 'thou dost not kill me,' by *ngi ketina d*^{e}*ngkon*; 'you do not tell us,' by *ngonda ketinad*^{e}*ngkon* (respecting *kinie* and *ketina*, compare 42).

46. There is a peculiar negative verb for the idea of 'not to exist,' viz. *wongen*, which is composed of *wong* and the auxiliary verb *en*. I believe myself justified in designating it a peculiar verb, because *wong* never occurs independently, or without this combination with *en*. Its conjugation takes place in the following regular manner :—

wongyen, *wongwen*, *wongen*, *wongnen*, &c.; præt. *wongyirin*; future, *wongyark rungen*.

47. *Ang'k*, 'to know,' is the only verb known to me which does not assume the *k* characteristic of the negative form, and which also changes its primitive in an unusual manner in the formation of the negation: 'I do not know,' is expressed by *yayongen*; second pers. *wayongen*; third pers. *ayongen*, &c. In the præteritum it has, according to the rule given in 22, *yéyongen*; second præt. *yéyongene*. That this word has really been created by *ang'k* is proved by the form of the future, which is *yayongakrungen*.

48. By way of illustrating the flexibility of the Tumali language, we may here mention the verb *ngingen*: *ngingen*, in point of fact, means 'no'; it becomes a verb by placing before it the characteristic syllables of conjugation, and is then called *y'ngingen*, 'I deny, refuse,' &c., which, as such, can also be put in the negative: *ngi k'ngingeyen*, 'I do not deny.' The language furnishes no inconsiderable number of similar instances.

49. *Substantive.*—The Tumali language possesses, strictly speaking, no article; but we are inclined to consider the numerical word for 'one' as such, for we have found this word times innumerable in Dgalo's dictations with substantives, in such a combination as to remove the numerical conception. It will therefore not be wrong to designate *inta* as an indefinite article.

50. The definite article likewise seems to have its representative in the pronouns *ngu* and *ngenda* of the third persons singular and plural; either of which almost constantly, as an enclitic, appends itself to the substantive, especially to names. We have already noticed this peculiarity in 25, and I now beg to add another instance to those given there, one which perhaps exhibits best of all the property of the personal pronouns of representing the article. In one of Dgalo's relations the following sentence occurs: *Ellot ngu ngenda siñgetrongri ére ure dgutrumen k'ndonande érk*, 'the king did not believe the speeches of these men with a willing heart'; verbally, 'king—he—they—men of those—speeches—heart—with great—did not believe.' It is possible that I am in error with this interpretation; but it is so natural a one, and the same cases recur so frequently, that I cannot help mentioning my hypothesis.

51. The inseparable prefix *al*, which occurs in many substantives, is probably derived from the Arabic, but has nowhere the significance of an article.

52. The substantives are partly primitive, partly derivative, the latter principally from verbs. Indeed the third pers. sing. pres. of many primitive verbs may be considered and treated as a substantive.

53. The plural is formed in different ways. It is most usually done by prefixing the consonants *h*, *s*, and *y*. For instance, the individual inhabitant of Tumale is called *Umali*; the plural of the people may be *Humali*, *Sumali*, or *Yumali*, forms all three of which are equally in use. The same takes place with other substantives: *am'n*, 'the matter,' plural *ham'n*, *sam'n*, or *yam'n*.

54. Besides the prefixed consonants there is also frequently an *e* appended in the formation of the plural; and then, in many substantives, the letters *s*, *h*, *y*, may be left out. It also happens that an *n* is appended in substantives which terminate in vowels. Several substantives form irregular plural forms. Owing to this variety it will be necessary to enumerate the plural forms in use in the dictionary. The following are instances of the differences mentioned just now:—*ér*, 'the speech,' plur. *ére*; *far*, 'the house,' plur. *fare* or *yafar*; *alkoad*, 'tipstaff,' plur. *halkoade*, *salkoade*, or *yalkoade*; *fedg*, 'the wild animal,' plur. *fedge*, *yafedge*, or *yafedgin*; *fa*, 'the tree,' plur. *yafan* or *fane*; *ét* or *dget*, 'the man,' plur. *singet*; *dgarun*, 'the child,' plur. *nárun* or *dgankrun*; *ombo*, 'the man,' plur. *sombo* or *sos*, &c.

55. There is no declension in Tumali. The genitive (as a case to express the possession) is formed by appending the possessive pronoun *rung*, 'his, (her),' and *ren*, 'you (their).' For instance, *Dgalorung dgeñ*, verbally, 'Dgalo his father,' which means 'Dgalo's father.' *Ngenda k^{e}b^{e}rdodgo Matrung ngketam doure*, 'they returned, the eye of Mat in the heart (criminals namely who were afraid to appear before their king Mat).' *Sendiene^{n}ringren siñget dam^{a}ll^{a}k kunake*, 'the men of my sisters have perished in the war*.'

56. In cases where a dative or an accusative must be put in our language, the substantive in Tumali remains unchanged. The ablative is expressed by prepositions or postpositions, of which we shall treat in 84–91.

57. *Adjective.*—The adjective in Tumali has only a single form for both genders, and indeed peculiar forms for the feminine gender do not exist either in the verb or in the pronouns.

58. If the adjective be unchangeable in this respect, it exhibits on the other hand a great tendency to assimilate itself with the substantive with which it is connected. This is most remarkable in adjectives which commence with vowels, as the following example will show: *utru* means 'great': this word may assume the most different letters at its commencement, according to the commencing letters of the substantives with which it is connected as a predicate: *adg utru*, 'a great head,' plur. *hadg hutrun* (compare 54); *dget dgutru*, 'a great man,' plur. *siñget sutrun*; *dgigat dgutru*, 'a tall girl,' plur. *ngingat ngutrun*; *burt butru*, 'a large wall,' &c.

59. Adjectives commencing with consonants do not exhibit this inclination so frequently, and the semi-vowel ^{e} or ^{i} is placed before their commencing consonants: for instance, *k^{e}mor* means 'good'; *dget dg^{i}k^{e}mor*, 'a good man,' plur. *siñget s^{i}k^{e}more*, 'good people'; *borlok b^{i}k^{e}mor* (compare 49), 'a good whip'; *borloke b^{i}k^{e}more b^{i}ndata*, 'three good whips,' &c.

60. Many adjectives commencing with vowels appear however to have a particular preference for certain consonants (generally *dg*), and assume such when they are connected with substantives which

* One substantive being however immediately followed by another is also sufficient to express the genitive, the substantive governing the genitive being the second: for instance, *ra dgen*, 'the master's field'; *Dgalo dgud^{e}ng*, 'Dgalo's brother.'

commence with vowels or other consonants: thus *aliu*, 'small,' usually occurs in the form of *dgaliu*; *or*, 'innocent,' assumes the form of *dgor*, &c.

61. At present I am not able to give any explanation respecting the mode of forming the comparative in the adjectives of the Tumali; I have not met with anything regarding them in Dgalo's dictations, and the instances quoted by him by word of mouth are not sufficiently characteristic to justify me in drawing inferences or conclusions.

62. The adverb is formed by prefixing the articulation of *ng*: for instance, *awon*, 'true'; *ngo nganwon wérani*, 'thou speakest true'; *k'mor*, 'kind, good'; *ngenda ng'k'moram k'bari*, 'they separated friendly, in a kindly way, parted peaceably.' Respecting other adverbs compare 81–84.

63. Substantives are likewise converted into adjectives by the same *ng*: *dgekka*, 'the child'; *ng'dgekka*, 'childish'; *mrong*, 'the thief'; *ng'mrong*, 'thievish'; *lolo*, 'the prick'; *ng'lolo*, 'prickly.'

64. *Numerals.*—It is remarkable that Dgalo, whose memory in every other respect is very retentive, should only remember the first ten of the numerals of his language, being unable to recall to his memory the others. It will therefore be reserved for future investigators of this language to fill up this deficiency. The numbers from 1 to 10 are called as follows:—

1. *inta.*	6. *elel.*
2. *'rko.*	7. *m'rko.*
3. *nd"ta.*	8. *dubba.*
4. *ar"m.*	9. *funasan.*
5. *oma.*	10. *fung'n.*

65. The numeral *inta*, which, as mentioned in 49, also takes the place of the indefinite article, becomes converted into a plural by prefixing to it the consonants of *y*, *s*, or *h* (*yinta*, *sinta*, *hinta*), assuming then the signification of 'some.' Strange to say, the other numerals, although indicating a plurality in themselves, may also assume the plural form in construction: for instance, *ngenda yar"mam* (or *sar"mam*, *har"mam*) *k'delidgam k'gidewend'n*, 'they, the four, entered into the forest.' *S"ng'n sring s'rkoanen sir"mken*, 'my two hands are black': here each of the four words, *ng'n*, 'hand'; *ring*, 'my'; *'rko*, 'two'; and *ir"m*, 'black'; *have the signs* of the plural.

66. *Pronouns.*—The pronouns are, as in the Arabic, partially independent, partially appended. The independent pronouns are, the Personal, the Indefinite, and Interrogative pronouns; the appended pronouns are the Possessive; the Demonstrative pronouns occur in both capacities.

67. The personal pronouns are—

Sing.	1st pers. *ngi.*	*Plur.*	1st pers. *nginde.*
	2nd pers. *ngo.*		2nd pers. *ngonda.*
	3rd pers. *ngu.*		3rd pers. *ngenda.*

It has already been explained in 35 and 36 that the personal pronouns of the 1st and 2nd person are involved, under certain con-

ditions, in the verb. We have likewise already spoken, in 25 and 50, of the pleonastic use of *ngu* and *ngenda*, and of their signification as articles.

68. If the personal pronouns are to be connected with the postposition (preposition) *da* or *dan*, 'with' (compare 85), this is simply done thus: *ngidan*, 'with me'; *ngodan*, 'with thee'; *ngudan*, 'with him,' &c. In place of these forms there are, however, also others in use, viz. in the singular of the possessive pronouns, *ring*, *rong*, *rung*, to which *da* is prefixed, and that with the assimilation of its vowel: *diring*, 'with me'; *dorong*, 'with thee'; *durung*, 'with him' ('with her—her'). The language has peculiar words for this in the plural: *tinem*, 'with us'; *tonan*, 'with you'; *tenan*, 'with them.' These last six forms with the signification of personal pronouns are unquestionably to be applied, if the sense of the words 'to me,' 'to thee,' 'to him,' is to be expressed. This is done by prefixing the postposition *ko*. 'To me' can therefore never be expressed in Tumali by *ngidanko*, but the correct mode of expression is *diringko*; *dorongko* means 'to thee'; *durunjko*, 'to him'; *tinenko*, 'to us'; *tonanko*, 'to you'; *tenanko*, 'to them'; *hengdan sirᵉn kandge dafar tinenko*, 'tomorrow strangers come into the house to us'*.

69. The possessive pronouns are, as mentioned before, always affixed, and they only appear independent in the cases mentioned in the preceding section, being there used as personal pronouns. They are the following:—

Sing. 1st pers. *ring*.		*Plur.* 1st pers. *rin*.	
2nd pers. *rong*.		2nd pers. *ron*.	
3rd pers. *rung*.	(both masc. and fem.)	3rd pers. *ren*.	

70. With regard to the pronunciation of the commencing consonant *r* in the possessive pronouns, it is necessary to observe that the semi-vowel ʷ frequently precedes it: for instance, *babaʷring*, 'my father'; *niaʷringki kolᵉngande irin*, 'my time (when I must die) has not yet arrived.'

71. The possessive pronouns, as well as the adjectives, assume the plural consonants, and sometimes even other commencing letters of substantives, with which they are connected, and by so doing, in a certain degree, cease to be affixed. For instance, *soya sronanki kᵉdekeden*, 'put your sandals on likewise' (*an-anki*). *Ngi sir sring drabᵉr noki indʷffni*, 'I put my seed here into the earth'; (the singular is *irʷring*, 'my seed-corn'). *Ngenda ngabnatᵉm ngʷren kufandi*, 'they have lost their life' (*abnatᵉm*, 'soul, spirit'). *Ellot Nail ngu Romo dgrenam ingʷnre éi*, 'Prince Nail gave to their great-grandfather this name,' *Romo dgren* instead of *Romoʷren*.

72. *Ring*, 'my,' is frequently found in Dgalo's stories in connexion with their heroes, exactly in the way it is used in Germany in the fairy-tale style: for instance, *gedg! Godi Rafalʷring ngu mʷrtas yalian an atedʷndga*, 'behold! my Godi Rafal sends on the red horses.'

* A similar mode of proceeding takes place in the *Galla language* (compare 'Grammar of the Galla Language,' No. 227).

73. 'On my account,' 'on thy account,' are expressed by prefixing *ng'* before the possessive pronoun, and by affixing at the end of the word the particle *ng'n*: *ng'ringng'n*, 'on my account'; *ng'rongng'n*, 'on thy account'; *ng'rungng'n*, plural *ng'rinng'n*, *ng'ronng'n*, *ng'renng'n*.

74. *Rong* is found also with the demonstrative pronoun *ri* in two substantives, viz. in *singet* and *hes*, both signifying 'men': 'those men' is expressed by *singetrongri* or *hesrongri*; the *rong* does not here signify 'thy,' but is altogether void of signification.

75. *Rung* is likewise found in combinations, when it has lost its significance of 'his,' 'her.' It expresses, when furnished with the prefix *nge*, the comparative particle 'how,' 'like'; for instance, *ngu ima ng'rung aurande*, 'he roars like a lion.'

76. The demonstrative pronoun expressive of 'nearness' is *re*, of 'distance,' *ri*. Both are affixed to the substantive or to its predicate. If however, in addition to it, a possessive pronoun is connected with the substantive, the demonstrative pronouns always occupy the last place: for instance, *Fat'me nan umirangri, ngu Elu*, 'that slave (*umi*) of the *Fat'menan*, the *Elu*.' *M'rtas alb'lre Mat ngu asodga da ukan daslodan*, 'these innumerable (*alb'l*) horses Mat drove about with a sweet war-cry.'

77. *Re* and *ri*, more especially when independently used, are usually connected with the particle *ki* (compare 93), which expresses the emphasis. The *re* then changes its *e* into *é*: *réki*, 'this one here'; *riki*, 'that one there.'

78. Indefinite pronouns are: *ide*, 'any one,' 'a certain person'; and *a*, 'something,' both usually connected with *ki*—*ideki*, *aki*; for instance, *nginde kombo nurvin hideki n'ngetui, ngenda ngumale kérani*, 'we hear some (any) sort of the children of men, they speak Tumali.'

79. The interrogative pronouns are, 'there?' 'who?' for the singular and plural, and *a*? 'what?'. Both are generally connected with *ki*: *daki*? *aki*? for instance, *réki da ér*? 'who has done this?' *Daki no dedgibi diring noda*? 'who has brought thee hither to my river?' *A baba'rin idandge*? 'what will our father bring?' *Aki ngo ng'ndan noye*? 'what have you in your hand?'

80. The language does not possess any relative pronoun; a deficiency which seems to be made up partially by the position of words, and partially by participial construction. The subject however being still a *terra parum cognita* to me, I will not further enter into it (stated in 31).

81. In 63 we explained the manner in which, in Tumali, adverbs are formed from adjectives. We must here now still further enumerate a series of other adverbs, which are partly made by substantives, and partly are primitive words. The adverbs of time belonging to this classification are:—

no, 'at present' (originally an adverb of place with the signification of 'here,' 'there').

daura, 'soon' (composed of *da*, 'in,' and *aura*, 'the neighbourhood,' 'in the vicinity').

irⁿm, 'yesterday'; *erⁿmirⁿdan*, 'the day before yesterday.'
lengdan, 'tomorrow' (literally 'in the morning star,' *leng*).
lenglengdan, 'the day after tomorrow.'
aneanedan, 'daily' (*ane*, 'the day').
dⁿkdⁿkdan, 'yearly' (*dⁿk*, 'the year').
intadan or *intadanane*, 'once,' 'at one time,' 'of the present and future' (composed of *inta*, 'one,' *dan*, postpos., and *ane*, 'the day').

82. The adverbs of place are :—

no, 'here,' 'there.'	*dare*, 'within.'
ni, 'there,' 'at that place.'	*dokan*, 'outside,' 'without.'
dambal, 'opposite.'	*dateng*, 'behind' (the back).
deling, 'above.'	*datom*, 'in the front,' 'before' (literally, 'in his face, forehead').
den, 'below.'	

83. The interrogatives corresponding with the adverbs of locality and of time are: *né* or *néki*, *néanen*, *neanenki*? 'when?'—*né* with the same additions also signifies 'where?'—*néko*? 'whither?'—*ningᵉn*? 'whence?' We may also mention here the interrogative of *ngangen*? 'why?' 'what for?'

84. Of other adverbs I mention *éi*, 'yes,' and *ngingen* (compare 48), 'no,' with *ki*: *éiki*, 'yes certainly'; *ngingenki*, 'no certainly.' *Ñde* means 'so'; *anki*, 'or';—*an*, 'and,' is always appended; for instance, *ngi noganki*, 'I and thou.'

85. The number of conjunctions in Tumali is not very great; *nga* or *ngan*, *ngaki*, *nganki*, signifies 'when,' 'during.' *Ngan nganki* has the same significations; *ngangen* means 'because, in order.' We have already briefly indicated in 30 how the conjunctions in conditional sentences act upon the form of the verb. Likewise *no*, *ni*, *né*, are used as conjunctions.

86. The particles, which correspond with our prepositions, are either prefixed in Tumali to the parts of speech which they govern, or they are appended at the end of the word. The following are both prepositions and postpositions: *da* with the signification of 'in,' 'upon,' 'of,' 'from,' of which see particulars in 85–90. Mere postpositions are: *men*, 'with'; *ko*, 'to,' 'towards'; *ngᵉn*, 'from,' 'away'; and those formed with *da*: *dale* or *dele*, 'next to,' 'close'; *duze*, 'between'; *dodⁱrr*, 'behind'; *da-deo*, 'below'; *da-deling*, 'above.'

87. *Da* admits of a very varied application. Respecting its form the following should be observed: (*a.*) That *a* may be elided when it happens to stand as a preposition before words which begin with a vowel: for instance, *ardgen*, 'the valley'; *dardgen*, 'in the valley'; *ondul*, 'the circle'; *dondul*, 'round about in the circle.' (*b.*) It changes its *a* into *é*, *e*, *i*, *o*, *u*, according to the vowel of the syllable before which the *da* is placed, or even without any regard to it. Instances of this are found in 68, *diring*, *dorong*, &c.; further instances are, *doromko*, 'into the hut' (*rom*); *détum* or *dotum*, 'in the grave.' (*c.*) As a postposition it appends an *n*: *adgdan*, 'on the head'; *aneredan*, 'on this day.' The significations in which it is used are, 'in,' 'upon,' 'on,' 'by,' 'over,' 'out to,' 'out of,' 'from,'

'for,' 'before,' for all of which corresponding instances are given in the dictionary. The following will show in what way *da* combines with other postpositions.

88. If the direction of 'to anywhere' is to be expressed, (which is done by the postposition *ko*,) the preposition *da* is, at the same time, prefixed to the substantive; for instance, *leng ukuredan ngnane sosrung darako atedui*, 'early in the morning he sent his people to the field' (*ra*, 'the field,' *da-ra-ko*). *Ngenda doromko k'dgelo ni edgedg mladga ng'n*, 'they ran into the field hut (*do-rom-ko*) when the rain approached.'

89. The cooperation of *da* is likewise necessary (as in the case of *ko*) with the words *deu* and *deling*, although the latter themselves seem already to be compositions of *da*: for instance, *konar ngnane ng'n"ringdan deu dgire*, 'the knife is lying beneath my hand';—'above,' 'over,' is expressed by *da-deling*; for instance, *s'd"ke sir"m dab'r deling k"bubl'ke*, 'black clouds float over the earth' (*b'r*, 'the earth').

90. The postpositions *dale* or *dele*, 'near by,' 'close' (composed of *da* and *le*, 'the side'), and *dure*, 'between,' (probably composed of *da* and *ure*, 'heart,' 'in the heart,') likewise require the *da*; for instance, *ngendane konaram rukdanni dale k'karmin*, 'they found the dagger close to the corpse there' (*ruk-dan-ni-dale*).

91. The postposition *ng'n*, 'from,' 'away,' likewise always requires for its completion the *da*; for instance, *gedg, ngu dam"rtang'n nd'rbedge*, 'behold, thereupon he jumped down from the horse' (*da-m"rta-ng'n*). *Ngaki yiria dotum-nong'nki?* 'how shall I manage to get away here from this grave?' (*do-tum-no-ng'nki*).

92. Many substantives are composed of *da*, and thereby obtain new significations: for instance, *deri*, 'the wheat-field,' is composed of *da* and *iri*, 'the plain,' 'in the plain'; *dasium*, 'the kitchen,' of *da* and *sigin*, 'the women thus, with the women,' &c.

93. The postposition *men*, 'with,' exercises an influence, through the idea of plurality which it involves, upon the person and the number of the verb in the sentence; and that in the following manner. If *ngi*, 'I,' is the subject of the sentence, the verb always stands in the first person of the plural: for instance, *ngi ngomen nand'k*, 'I go with thee' (literally, 'I with thee go'); *ngi ngumen nand'k, ngi Dgalomen nand'k, ngi ngondamen nandek* (literally, 'thou with me we go'); *ngo ngindemen nandek*; further, *ngenda ngomen ngand'k*, 'they go with thee' (literally, 'they with you you go'). Hence it appears that with regard to the person to be chosen of the verb, the personal pronoun of the first person has the preference before the second, and the latter before the third.

94. The interjections in this language are: *gedg*, 'look here,' which originally is a substantive signifying 'man'; further, *O! ha! hain!* the latter in order to express indignation. The war-cry is *Harrah!* and the cry of the outposts when they come to see the enemy sounds like *Ulululu!*

95. The appendix syllable *ki*, which occurs combined with substantives, adjectives, adverbs, pronouns, and even with verbal forms,

has, properly speaking, the power of giving a certain emphasis to the word which it accompanies. But it frequently occurs likewise without having this significance, and then it is perfectly indifferent whether it be applied or not.

96. This last remark has its full application in the appended syllables, *anen, anenki, ane, an, anki*; which are so frequently found connected with pronouns: and likewise with regard to *am* and *amki*, syllables appended to substantives and adjectives. All these syllables appear to possess a merely euphonic significance. On occasionally and intentionally leaving out all these, *anen, anenki, am* and *amki*, when reading to my reporter Dgalo from his dictations, he observes with a smile, *It certainly is quite correct, but not beautiful.*

Note. The preceding paper, unlike many of Dr. Tutshek's other valuable communications, was written, not in English, but in German. The translation, from paragraph 6 to the end, was made by one of his countrymen resident in England, Dr. Hermann Mix; the first five sections being abstracts rather than translations *in extenso* of Dr. Tutshek's preliminary remarks. The portion of the papers relating to the Tumali alphabet having been unfortunately mislaid by the gentleman in whose hands they were placed by the Chevalier Bunsen, has been, unavoidably, omitted. It is hoped that in some future number this neglect may be remedied.

INDEX TO VOL. III.

A.

AFRICAN languages:—peculiarities of the Galla verb and pronoun, 125; the verb has only one regular conjugation, *ib.*; is inflected by means of suffixes, *ib.*; its terminations compared with those of the Arabic preterite, 126; subordinate forms developed from the Galla verb, *ib.*; the inflexions are suffixed, while in the Arabic, Amharic, &c. they are prefixed, *ib.*; Galla pronouns compared with the pronouns of certain Shemitic and African dialects, 127; a remote connection between these languages and the Galla probable, 128.

On the Tumali language, 239; the Tumali identical with the Takeli and Deier, *ib.*; derivative verbs generally formed by adding certain suffixes, 240; new forms of the verb arising from certain prefixes, *ib.*; only one conjugation, 241; four tenses, the present, the future and two præterites, *ib.*; personal pronouns sometimes added to the nominative by way of pleonasm, *ib.*; persons of the verb distinguished by prefixes, *ib.*; paradigms of the verbs *en* to be, *alm'k* to collect, *ayo* to drink, 242; the negative verb, 244; the negative verb, answering to *en* to be and *anj'k* to know, 245; substantives primitive and derivative, 246; formation of the plural, *ib.*; the relation of the genitive case expressed by the possessive pronoun, *ib.*; adjectives not inflected, *ib.*; their initial assimilated to that of their substantives, 247; formation of adverbs, *ib.*; of substantives from adjectives, *ib.*; the numerals, *ib.*; pronouns, *ib.*; the possessive pronouns always affixed, 248; demonstrative pronouns, 249; pronouns indefinite and interrogative, *ib.*; adverbs of time and place, *ib.*; conjunctions and prepositions, 250; interjections, 251.

American languages. Vid. South America.

Arabic—Pronunciation of the Arabic *ghain*, 112; what letters are its representatives in other languages, *ib.*; Arabic pronouns compared with the Galla, 127.

C.

Chinese language:—Chinese words beginning with *k* and ending with *n*, 32, 58; their affinities, *ib.*; Chinese words beginning with one of the labials and ending in *n*, 188; their affinities, *ib.*; remarks on the Chinese tones, 33; vast number of Chinese homophones, *ib.*; difficulties thence arising in the investigation of their affinities, *ib.*

On the written language of China, 219; conflicting opinions as to its nature, *ib.*; supposed analogy between the Chinese system and that of the Arabic numerals, 220; the latter translated rather than read, 221; Chinese writing at once "lexigraphical" and partially symbolical, 223; hypothetical origin of this system, *ib.*; the characters called "pictures and sounds" admitted to be exceptions to the hieroglyphical system of Chinese writing, 225; other characters may have had a phonetic origin, though it be now obscured, owing to change of pronunciation, 226; attempt to show, by an examination of Chinese vocables, that the same sounds are generally represented by the same signs, *ib.*

Cicero:—chronology of the Catilinarian orations considered, 136.

Comparative philology:—on the names of the parts of the human body in the Indo-European languages, 115; Niebuhr's argument in support of the twofold origin of the Latin language an unsound one, *ib.*; terms belonging to natural objects the best test of the connexion between two languages, *ib.*; on the terms χειρ, *manus, hand*, 116; these terms may have had the same origin, *ib.*; so also ομφαλος and *navel*, 119; ωλενη connected with the English *elbow*, 120; ωνο- with *humero-*, *ib.*; the Latin *scapula* with the English *spauld-*, *ib.*; δακτυλο- with *digito-*, *ib.*; σκελος with *shin*, *ib.*; *mentum* with *mouth*, and γενυς with *chin* and *gena*, 121; *cerebro-* with *hairns*, *ib.*; ϝις with *sinew*, 123; other examples, *ib.*; general remarks on changes of the letters, 123.

D.

Davies (Rev. Dr.) attempts to suggest the derivations and affinities of some Greek and Latin words, 89.

Dyer (Thomas) on the noun or name as an instrument of reasoning, 137.

E.

Eclipsis. Vid. Orthography.

Elements of language ending in *n* and beginning with *k, kw, k', k'w, h, hw, g, w* or an open vowel, 31; the principle in which the groups of meanings are arranged, 34; elements signifying *to originate, to begin to grow*, 34; elements signifying *onward motion, rushing, overtaking, struggling with, seizing*, &c.; or the feelings which accompany or follow these actions, *excitement, ill-will, vexation*, &c. 37; elements signifying *to pierce, to wound, to bite, to waste*, &c. 39; *linear extension* and the derivative meanings, 41; meanings which seem to be derived from the primary meaning *end*, 43; elements which seem to be founded on the notion of *curvilinear motion*, 71; meanings which are connected with *diffusion* as their primary idea, 79; *brilliancy*, &c. 81; *darkness, fumes, odours*, &c. 85; *sound*, 87.

Elements which end in *n* and begin with the labial *p*, 187; the meanings *to hurry, to labour, to manage, ib.*; *to pierce, to separate, to grind*, 189; *order, arrangement*, 190; *linear extension*, 191; *agreement*, &c. *ib.*; *condensation, accumulation*, &c. 192.

Elements which end in *n* and begin with *w*, 193; meanings *to hurry forwards, to seek to obtain*, &c. *ib.*; *to pierce, wound, cut*, &c. 194; *prominence* and its derivative meanings, 195; *to curl, to intertwine*, &c. *ib.*; *diffusion* and its derivative meanings, 196.

Elements which end in *n* and take *m* for their initial, 197; *effort* and more particularly *mental effort, ib.*; *minishing, wasting*, &c. 198; *division, allotment*, &c. 199.

Epenthesis, misuse of the term, 45; a radical letter has often been considered as epenthetic, *ib.*; examples of alleged epenthesis *comburo, amburo, ambedo, adbitere, redire, prodere, prodesse*, 47; *præsens, absens, prægnans, cognatus, agnatus, cognomen, neclegere, negotium, necopinus*, 48; *nequinont, danunt*, 49; δεσμος, σακεσφορος, τετελεσμενος, γευστικος, *ib.*; φασμα, 50; δαμασιππος, πληξιππος, ταραξιππος, *ib.*; ταλαινα, τερειν and δοτειρα, 51; the ν εφελκυστικον, *ib.*; κε, κεν and ν, 52; cases in which α privative appears to be used before a vowel, *ib.*; the French phrases *aime-t-il*, &c. 55; the German terms, *eigentlich, meinenweges, heidelbeere, birkenbaum, hochzeitstag*, &c. *ib.*

Etymology of certain Greek and Latin words, ἄβαξ, *acervus, acies, acus, adulor*, 89; ἀγαπάω, ἀγέλη, ἀγρός, ἄγρυπνος, ἄγχω, ἄγχι, ἄδην, ἄδος, ἀετός, *ala*, αἶνος, ἀλάβαστρος, *alacer*, ἄλυσις, *altus*, ἄλφιτον, *amarus, amnis*, ἀνώγω, *aper, apex*, ἀπήνη, ἁπλόος, *aqua*, ἀράχνη, *arca*, ἀριθμός, *atrox, augur, aurum*, 91; *axilla, baculus*, βαιός, βάλλω, βανά, βάπτω, βάρβαρος, βασιλεύς, *bibo, bitumen, bonus*, βήσσω, βλέπω, βορά, βόσκω, βοῦς, βοῦμαστος, 92; βουνός, βραδύς,

βραχίων, brevis, bucca, buccina, βυθός, cachinnus, cado, cærimonia, calamus, camelus, calleo, calo, candeo, caneo, capio, 93; *caput, carcer, caro, carpo, carus, catena, cavus, celer, cera, cerebrum, cervisia*, 94.

Etymology of the word *king*, 82; of the words *Pœnus* and *Φοινιξ*, 189.

——— of the word *currier*, 149; origin of the phrase "to curry favour," 150; words which sometimes take an *n* for their initial, *umpire, eyas, adder*, &c. The words *stench, piddle, carouse, beggar, hassock*, 153; *fitchet, pamper, whortleberries*, 154; *toad, fellow, tallow, ore, spell*, 155; *gore, barbican, jest*, 156; *banner, stifle, smother*, 157; *alight*, 158.

——— of certain Latin words, 205; *munĕs, mœni-, communi-, immuni-, muro-, ib.; feria-, festo-, festivo-*, 206; *damno-*, 207; *fas, fasto-, fascia-, fasci-, manifesto-, ib.; sobrio-, ebrio-*, 208; *lascivo-, ib.; castiga-re, castro-*, 209; *clamor, amor, instar*, 210; *eja, celeberi-, cremor, consterna-re*, 211.

F.

Formation of words from inflected cases, 19; on the analysis of the present participle in the Indo-European languages, *ib.*; its ending in Sanscrit *at*, which in certain inflexions takes the form of *ant*, 20; certain Sanscrit names form their ablative in *āt*, and we may infer the existence of an ancient ablative ending in *ăt, ib.*; in many languages oblique cases are used as substitutes for the present participle, *ib.*

Formation of the present perfect and future tenses in Basque, 20; of the Hungarian participle, 21; of the Lappish participle, 22; in ancient Sanscrit the verbal root sometimes governed cases, 23; the crude form of the participle in composition seems to discharge the duties of the inflected participle, *ib.*; the Lithuanian indeclinable form in *ant*, corresponding with the participles, 24; the Lettish indeclinable form in *oht, ib.*; inference that these indeclinable forms were ablatives, subsequently converted into inflected participles, 25; and that consequently the present participle of the Sanscrit, Greek, &c. were formed from an inflected case, *ib.*

The incorporations of elements signifying gender, number and case, are sufficiently obvious in some languages, but obscured in others, owing to euphonic changes, 27; examples of participial and gerundial forms in various languages, *ib.*

G.

Galla language. Vid. African languages.

Garnett (Rev. Richard) on the formation of words by the further modification of inflected cases, 9, 19; on certain initial letter-changes in the Indo-European languages, 111; on the nature and analysis of the verb, 159, 183, 213.

Greek language:—on the construction of *ὅπως μὴ* with a past indicative, 17. Vid. Etymology, Hermes, &c.

Guest (Edwin) on orthographical expedients, 1; on the elements of language, their arrangement and their accidents, 31, 71, 187; on the transformation of the labials, 165.

H.

Hermes:—origin of the name, 201; Hermes, the protector of dwellings, the God of sleep, &c. and the deity presiding over flocks and herds, *ib.*; *Ἑρμείας* coincides with *Sārameya*, a patronymic of *Sārama*, who in the Sanscrit Vedas appears as the canine messenger of the Gods, *ib.*; *Sārameya* addressed in one of the hymns of the Rigveda, 203; several of the attributes of Hermes assigned to him, *ib.*

I.

Initial letters:—the initial *n, r*, modifications of a more complex sound, 111; the

Northumberland bur, *ib.*; pronunciation of the Arabic *ghain*, 112; the aspirated *r* in Greek and Welsh often represents *kr*, *gr*, 113; the Welsh *rhew* may represent κρύος, 113; the initial *r* unknown to the Turkish and Tartarian dialects, 114; examples to illustrate the preceding statements, *ib.*; vid. "Letter-changes."

K.

Key (T. H.) on the misuse of the terms Epenthesis and Euphony, 45; on the origin of the demonstrative pronouns, indefinite article, the pronoun of the third person, the relative and the interrogative, 57; on the names of the parts of the human body as common to the several races of the Indo-European family, 115; on apparent exceptions from the triliteral forms of monosyllabic roots, 133; on the origin of certain Latin words, 205.

L.

Language. All languages modifications of one primeval tongue, 31; the Chinese the most faithful representative now extant of such primeval language, *ib.* Vid. Letter-changes, Philosophy of Language, &c.

Latin language:—Niebuhr's argument in support of the twofold origin of the Latin considered, 115. Vid. Etymology, Epenthesis, &c.

Letter-changes. Parallelisms:—their definition, 165; appear to have existed in the very infancy of language, 166; may have given rise to the initial permutations of the Celtic, 167; the labials of the primeval language probably four, *p*, *p*ʿ—*m*, *w*, 168; the Cochin-Chinese obtained a *b* from *p*, the Hokkeen dialect from *m*, 169; the first of these letter-changes very rare, the latter common, *ib.*; the Sanscrit labials, *p*, *p*ʿ,—*m*, *b*, *b*ʿ, *v*, 170: *f* had a double origin, *p*ʿ and *w*, *ib.*; in these inquiries we do not distinguish between *v* and *w*, *ib.*; the Indo-European *w* is found transformed both into the Gothic and into the Irish *f*, *ib.*; in certain languages *f* interchanges with *h* or an open vowel, 171; so the digamma with a rough or smooth breathing, *ib.*; these cases considered, 172; parallelism between *m* and *w*, *ib.*; change of *m* into *b*, 173; the Indo-European *b* generally formed from *w*, and *b*ʿ from *hv*, 173; examples, *ib.*; interchanges between the Greek and Irish *b* and the Indo-European *w*, *ib.*; interchanges of the *b* and *w* in our own and other Gothic dialects, 174.

The letters *g*, *d*, (like *b*,) unknown to the primeval language, 174; early known to the Indo-European languages, *ib.*; tendency in the Gothic and Celtic languages to harden *b*, *g*, *d*, into *p*, *k*, *t*, *ib.*; great importance of distinguishing between the *tenues* and *mediæ*, 174; parallelisms between *p* and *b* may generally be traced to parallelisms between *p* and *w*, 175.

The primeval language appears to have had four aspirates, *p*ʿ, *k*ʿ, *t*ʿ, *ch*ʿ; the Sanscrit eight, *p*ʿ, *k*ʿ, *t*ʿ, *ch*ʿ, *b*ʿ, *g*ʿ, *d*ʿ, *j*ʿ, 175; the Greek φ, χ, θ, represents both the Sanscrit *p*ʿ, *k*ʿ, *t*ʿ, and the Sanscrit *b*ʿ, *g*ʿ, *d*ʿ, *ib.*; as do the Gothic initials, *f*, *h*, *th*, *ib.*; hypothesis to account for this diminution in the number of aspirates, 176.

The tendency of the Gothic is to harden the Indo-European *b*, *g*, *d*, into *p*, *k*, *t*, and the Indo-European *p*, *k*, *t*, into *f*, *h*, *th*, 177; hypothesis to account for the fact that the Gothic *mediæ* sometimes answer to the Indo-European *tenues*, 178.

The changes of the labials reviewed, 179; Grimm's "Canons" examined, 181.

M.

Malden (H.) on Greek and English versification, 95.

Marshal (John) one of the earliest cultivators of Sanscrit literature, 129.

Mexicans substitute *tl* for the initial *l*, 45.

N.

Newman (W. F.), notes on the Galla verb and pronoun, 125.

Niebuhr, his argument in favour of the twofold origin of the Latin language an unsound one, 115.

O.

Orthography:—conventional spelling rare in the older languages, 1; inconsistency of spelling arising from mistakes as to the etymology, 2; the orthographical expedient termed *eclipsis*, as used in the Irish, in the Old French, in the Anglo-Saxon, &c. *ib.*; apposition, 3; μπ, ντ, Romaic representatives of *b*, *d*, *ib.*; the hard letters represented by a reduplication of the soft ones, as in the Welsh *ff*, 4; the Old English *v* used at the beginning and *u* in the middle of words, 5; the long quantity represented by a reduplication of the vowel, *ib.*; the short vowel indicated by a doubling of the consonant, *ib.*; the long vowel in late English orthography indicated by the mute *e*, 6, and the short vowel by its absence, *ib.*, or by a doubling of the consonant which precedes it, *ib.*; English vowels modified by the mute liquids, 7.

P.

Participle:—analysis of the present participle in the Indo-European languages. Vid. "Formation of Words."

Philosophy of language closely connected with the philosophy of mind, 137; names either individual and proper or general and common, *ib.*; the way in which they assist the process of reasoning, *ib.*; Mill's opinion on this subject examined, 138; opinions of Socrates and Plato, *ib.*; the latter not a Nominalist, but an Idealist, 142; the germ of his system contained in the passage of the Phædrus (245. D. *seqq.*) which teaches us, *inter alia*, to believe in *innate ideas*, *ib.*; Plato opposed the doctrine that our knowledge is derived from sensation, 143; but did not altogether reject the evidence of the senses, *ib.*; Nominalism wholly inconsistent with Plato's tenets, *ib.*; Plato, though a Realist, made use of general terms for logical purposes like a Nominalist, 145; the object of the Cratylus, 146; Plato's use of etymology shows that he considered single words as capable of declaring to a certain extent the essences of things, 148.

Pronouns:—in some languages the possessive pronouns are closely related to the genitive of the personal, 9; adjectives *may* have the same relation to substantives, *ib.*; formations in the Basque, Hungarian and Finnish dialects, *ib.*; in the Indo-European dialects, 11; the Greek ἴφιος, 12; Greek adjectives in ιος, εως and ινος, *ib.*; illustrations from the Burmese, Turco-Tartarian, &c. 13; possessive pronouns formed by the addition of the relative, *ib.*; examples of possessive pronouns formed from the personal in Armenian, Georgian, &c. *ib.*

On the original forms of the pronouns, 57; the Ionic form of the interrogative pronoun beginning with π, *ib.*; τις and *quis*, *ib.*; ὅς may have had an initial *k*, 58; ὅς and ὁ identical, *ib.*; the definite article originally a demonstrative pronoun, 59; pronouns which begin with *s*, 61, the Latin *ille*, 63, may at one time have had an initial guttural, 64; reasons for believing that the final of these pronominal forms was a nasal, 65; supposed original form of the pronoun, 67; its meaning seems to have been first demonstrative, then relative, and lastly interrogative, 68.

S.

South America:—contributions to its ethnography, 228; vocabulary of the Guinau language, 231; its affinities with the other American dialects, 236.

Schomburgk (Sir Robert) contributions to the Philological Ethnography of South America, 228.

T.

Triliteral roots:—deviations from the simple type of a consonant, vowel and consonant, 130; the Latin verbs *spargo, mergo, tergo, vergo*, 131; the English verbs *walk, talk, hark, pluck*, 132; the verbs *grow, strew, throw*, 133; parallel forms in the Greek and Latin, 134.

Trithen (Dr.) on the origin of the Greek Hermes, 201.

Tumali language. Vid. "African Languages."

Tutshek (Dr. Lorentz) on the Tumali language, 239.

V.

Verb:—its analysis, 159; the verb, *ex necessario*, a complex term, and therefore no primary part of speech, 160; popular notion that the subject of a verb must be a nominative, *ib.*; the terminations of the verb generally pronouns *in regimine*, 161; examples from the Syriac and Feejee, *ib.*; the verb properly a term of relation, or predicate, in grammatical combination with a subject, 162; it may consist of an abstract noun combined with a pronominal subject *in regimine*, or of a participle in construction with a subject in the nominative or some other case, *ib.*; the verbal endings in Coptic identical with the pronominal suffixes of nouns, 163; as the latter are certainly oblique cases, so probably are the former, *ib.*

The structure of the verb obscured in the Shemitic languages by euphonic changes, 183; the personal endings of the preterite generally but erroneously considered as abridged forms of the pronouns in the nominative case, *ib.*; some of the endings of the Ethiopic perfect identical with the pronominal suffixes of nouns, 184; in other verbal forms we have the infinitive (really an abstract noun) united with these suffixes in *all* the persons, *ib.*

Analysis of the verb in the Indo-Chinese languages, 213; in the Burmese, verb and subject alike take a postfix, and thus furnish us with a kind of *double* attribution, *ib.*; the Tibetan verb, 214; in the Basque, as in the Burmese, there is a double regimen, *ib.*; the Tartar languages generally have the pronoun in the nominative, while the verb takes postfixes equivalent to case inflexions, 215; construction of the verb in Japanese, *ib.*, and in Eastern Turkish, 216; general statement, 217.

Versification:—three qualities of sound used as elements of musical composition, *time, tone* and *loudness*, or stress of voice, 96; under certain circumstances loudness and length are generally united, and under other circumstances loudness and acuteness of tone, 97; time an element of English verse, 99; Greek accent is tone, English accent mere stress of voice, 101; musical notes and verse are alike divided into portions of equal time, 102; in music each measure begins, and in verse each metre either begins or ends with the stress, *ib.*; in English all syllables are considered as of equal length, and the feet are measured by the number of syllables, 103; the *ictus metricus*, 104; confusion arising from Bentley's use of the terms *arsis* and *thesis*, *ib.*; rules which regulate the position of the stress in Greek verse, 105; in Greek verse the stress did not necessarily fall on a particular syllable of a word as in English, 106; English writers occasionally shift their stress or accent, and in French verse the same liberty is taken without scruple, *ib.*; the modern Greeks, unlike the ancient, generally place the tone and stress on the same syllable, 109; *versus politici*, 110.

W.

Watts (Thomas) on an early translation or rather analysis of the Bhagavat Purana, 129; on the written language of China, 219.

Wedgwood (Hensleigh) on English Etymology, 149.

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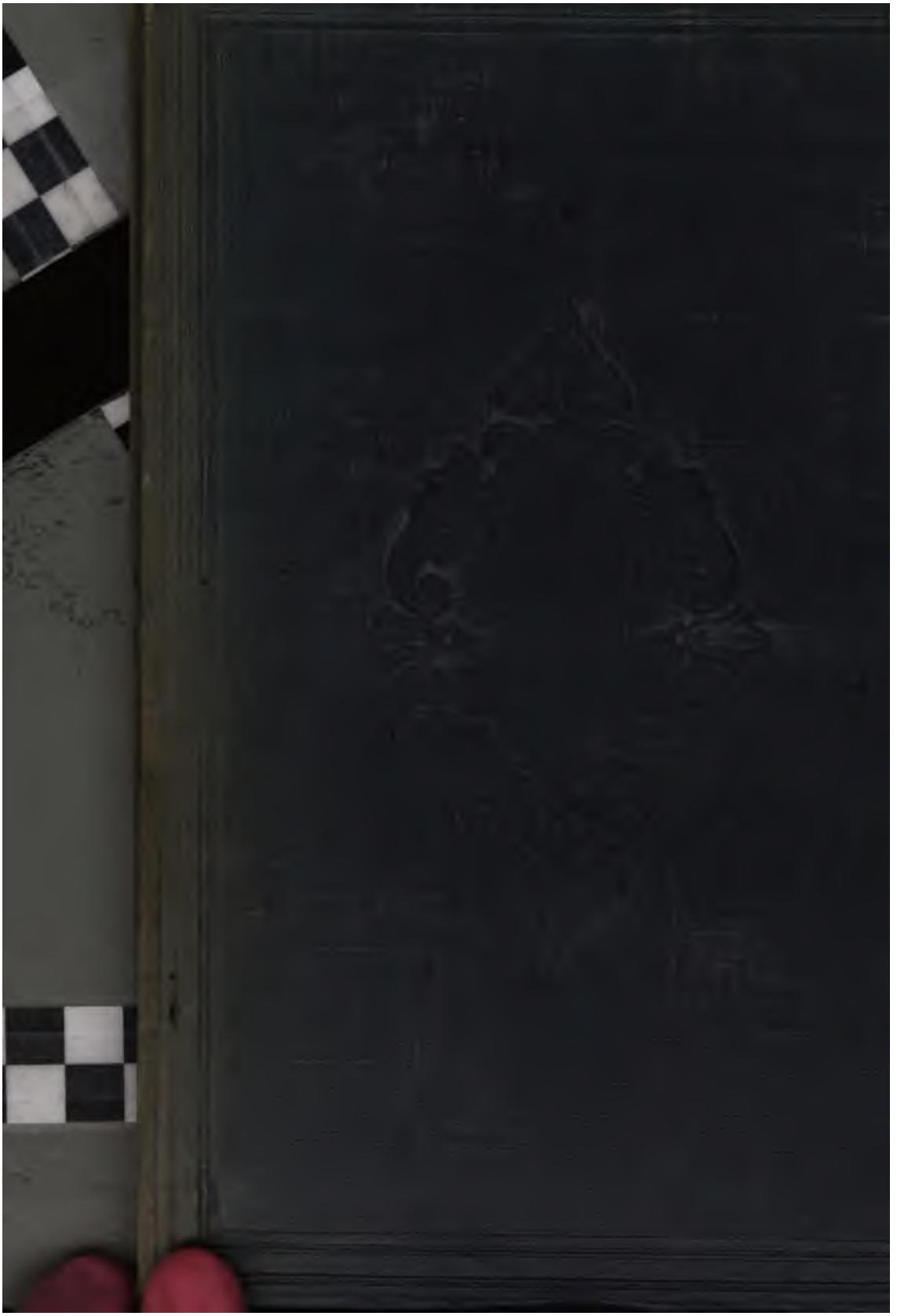
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